



ISLAM ON LOVE AND NON-VIOLENCE

SHAYKH-UL-ISLAM Dr MUHAMMAD TAHIR-UL-QADRI

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In the name of God, Most Compassionate, Ever-Merciful

SAYING OF GOD

﴿ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادِ فِي ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا ﴾

Whoever kills a person [unjustly], except as a punishment for murder or [as a prescribed punishment for spreading] disorder in the land, it is as if he killed all of humanity. [Qur'ān 5:32]

SAYING OF THE PROPHET

عَنْ أَبِي بَكْرَةَ عِلَى عَنِ النَّبِيِّ فَيْ أَنَهُ قَالَ: «إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، إِلَى يَوْمِ تَلْقَوْنَ رَبَّكُمْ»

Abū Bakra A reported that the Prophet said, "Indeed, your blood and your property and your honour are inviolable, like the inviolability of this day of yours and this month of yours and this land of yours until the day you meet your Lord".

[al-Bukhārī and Muslim]



SAYING OF GOD

﴿ يَهْدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَانَهُ و سُبُلَ ٱلسَّلَمِ ﴾

By this Allah guides those who seek His pleasure to the paths to peace (and security).

[Qur'ān 5:16]J

SAYING OF THE PROPHET 🙈

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ عِنْ أَنَّ رَسُولَ اللهِ عِنْ قَالَ: «ٱلْـمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى أَنْفُسِهِمْ وَأَمْوَ الهِمْ».

Faḍāla b. 'Ubayd & reported that Allah's Messenger & said, "The true believer [mu'min] is he whom people trust with regard to their lives and their properties".

[Aḥmad b. anbal and Ibn Mājah]



Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri was born in 1951 in the city of Jhang, Pakistan, hailing from a family of Islamic saints, scholars and teachers. His formal religious education was initiated in Medina at the age of 12 in Madrasa al-'Ulūm al-Shar'iyya, a traditional school situated in the blessed house of the Companion of the Prophet Muhammad 🍇, Abū Ayyūb al-Anṣārī 🝰. He completed the traditional studies of classical and Arabic sciences under the tutelage of his father and other eminent scholars of the time. He continued to travel around the Islamic world in the pursuit of sacred knowledge, and studied under many famous scholars of Mecca, Medina, Syria, Baghdad, Lebanon, the Maghreb, India and Pakistan, and received around five hundred authorities and chains of transmission from them in hadith and classical Islamic and spiritual sciences. Amongst them is an unprecedented, unique and highly honoured chain of authority which connects him, through four teachers, to al-Shaykh 'Abd al-Razzāq, the son of al-Shaykh 'Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusaynī (of Baghdad), al-Shaykh al-Akbar Muḥyī al-Dīn b. 'Arabī [(the author of al-Futūḥāt al-Makkiyya) (Damascus)] and Imam Ibn 'Asqalani, the great hadith authority of Egypt. Through another chain he is linked to Imam Yūsuf b. Ismāʿīl al-Nabhānī directly via only one teacher. His chains of transmission are published in two of his thabts (detailed lists): al-Jawāhir al-Bāhira fī al-Asānīd al-Ṭāhira and al-Subul al-Wahabiyya fī al-Asānīd al-Dhahabiyya.

In the academic sphere, Dr Qadri received a First Class Honours Degree from the University of the Punjab in 1970. After earning his MA in Islamic studies with University Gold Medal in 1972 and achieving his LLB in 1974, Dr Qadri began to practise law in the district courts

of Jhang. He moved to Lahore in 1978 and joined the University of the Punjab as a lecturer in law and completed his doctorate in Islamic Law. He was later appointed as a professor of Islamic Law and was head of the department of Islamic legislation for LLM.

Dr Qadri was also a jurist advisor to the Federal Shariat Court and Appellate Shariah Bench of the Supreme Court of Pakistan and advisor on the development of Islamic Curricula to the Federal Ministry of Education. Within a short span of time, Dr Qadri emerged as one of the Pakistan's leading Islamic jurists and scholars and one of the world's most renowned and leading authorities on Islam. A prolific author, researcher and orator, Dr Qadri has written around one thousand books, of which more than four hundred and fifty have been published, and has delivered over six thousand lectures (in Urdu, English and Arabic) on a wide range of subjects.

In 2010, Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri issued his historic and world-renowned fatwa on the critical matter of suicide bombings and terrorism carried out in the name of Islam. It has been regarded as a significant and historic step, the first time that such an explicit and unequivocal decree against the perpetrators of terror has been broadcast so widely. The original fatwa was written in Urdu, and amounts to 600 pages of research and references from the Qur'an, hadith, the opinions of the Companions &, and the widely accepted classical texts of Islamic scholarship. This historic work has been published in English, Indonesian and Hindi, while translation into Arabic, Norwegian, Danish, Spanish, French and other major languages is also in process. The Islamic Research Academy of Jamia al-Azhar Egypt wrote a detailed description of the fatwa and verified its contents. It gained worldwide media attention and acclaim as an indispensable tool in the intellectual and ideological struggle against violent extremism.

Also Dr Qadri is the founder and head of Minhaj-ul-Quran International (MQI), an organisation with branches and centres in more than ninety countries around the globe; he is the chairman of the Board of Governors of Minhaj University Lahore, which is chartered by the Government of Pakistan; he is the founder of Minhaj Education Society, which has established more than 600 schools and colleges

in Pakistan; and he is the chairman of Minhaj Welfare Foundation, an organization involved in humanitarian and social welfare activities

globally.

Dr Qadri has spent his life, and especially the last decade, in an indefatigable effort to counter religious extremism and promote peace and harmony between communities. His painstaking research into the Qur'an, hadith and classical Islamic authorities has resulted in landmark works, some published, and others soon to be published, demonstrating Islam as a religion that not only safeguards human rights, but promotes peace, tolerance and socioeconomic progress. He has travelled extensively to lecture at the invitation of government and non-government agencies, and has organised and took part in international conferences in order to promote peace. He has arrayed spiritual and educational training programmes across the Western world with a focus on addressing the roots of religious extremism. He is recognised for his commitment to interfaith dialogue, with over 12,000 people attending his Peace for Humanity Conference in 2011, probably the largest interfaith gathering ever held in the UK, and which announced the London Declaration, a charter for world peace, signed online by a quarter of a million people. He has been politically active in his native Pakistan, organising massive pro-democracy and anti-corruption demonstrations. When not travelling, he is based in Canada, busy in his research activities and producing vital works of Islamic scholarship relevant to Muslims in this day and age.

TRANSLITERATION KEY

١/١/ي	ā	ظ	Z
ب	Ь	ع	
ت ث	t	ع غ ف	gh
ث	th	ف	f
3	j	ق	q
٥	ķ	2	k
خ	kh	J	1
د	d	P	m
ذ	dh	ن	n
,	r	٨	h
;	Z	9	w/ū
	s	ي	y/ī
m	sh	ă	a
ص	ş	ç)
س ش ص ض ط	d	1	a
ا ط	ţ	1	i

FORMULAIC ARABIC EXPRESSIONS

(Subḥānahū wa taʿālā) an invocation to describe the Glory of Almighty Allah: 'the Exalted and Sublime'

(Ṣalla-llāhu 'alayhi wa ālihī wa sallam) an invocation of God's blessings and peace upon the Prophet Muhammad and his family: 'God's blessings and peace be upon him and his family'

('Alayhis-salām) an invocation of God's blessings and peace upon a Prophet or an angel: 'May peace be upon him'

('Alayhas-salām) an invocation of God's blessings and peace upon a Prophet's mother, wife, daughter and other pious woman: 'May peace be upon her'

('Alayhimas-salām) an invocation of God's blessings and peace upon two Prophets or two angels: 'May peace be upon both of them'

('Alayhimus-salām) an invocation of God's blessings and peace upon three or more Prophets: 'May peace be upon them'

(Radiya-llāhu 'anhu) an invocation of God's pleasure with a male Companion of the Prophet: 'May God be pleased with him'

(Radiya-llāhu 'anhā) an invocation of God's pleasure with a female Companion of the Prophet: 'May God be pleased with her'

(Radiya-llāhu 'anhumā) an invocation of God's pleasure with two Companions of the Prophet: 'May God be pleased with both of them'

(Radiya-llāhu 'anhum) an invocation of God's pleasure with more than two Companions of the Prophet: 'May God be pleased with them'

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INTRODUCTION

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri, before addressing the International Mawlid Conference on 12th Rabīc al-Awwal 1436, changed his mind on the spur of the moment to speak about the Islamic teachings and injunctions to spread love and non-violence instead of delivering his prepared speech for the occasion on the Prophet's love for Medina, the illumined. He is engaged in fighting terrorism on the Islamic intellectual front enlightening the world about the true identity of Islam as a Religion of love, peace and non-violence and denouncing bloodshed and massacre of innocent members of communities all over the world, in general, and in Pakistan, his homeland, in particular. The pain and sorrow for the recent Peshawar carnage on December 16th, 2014 and, earlier, the Model Town Massacre on June 17th, 2014 seizes him and becomes the driving force to speak and write about the significance of love and non-violence for human society. He earnestly desires to see the whole of humanity protected from the plague of terrorism and imparts to people the teachings of the Final Messenger of peace and methodologies involved in implementing them at state level.

The ruthless Model Town massacre that resulted in 14 martyrs by the state police in daylight by firing bullets straight at them and the Peshawar carnage in which the terrorists slaughtered 140 innocent children mercilessly in an Army Public School are the gory incidents that jolt the human psyche every time they are recalled. These events cut our arteries, making our hearts flicker, fidget and bleed. The brutal murder of hundreds of innocent children and youths flash through the mind, shaking one up as if quaked. When Shaykh-ul-Islam took his seat to deliver his speech, the feelings of love for the innocent and deep grief turned into a spontaneous overflow of powerful feelings that

gushed out to portray a society governed by love and non-violence under the Islamic teachings. Sharing the pain with people and venting feelings of his broken heart, he enlightened the gathering on how the Prophet used to feel perturbed even on hearing an infant crying in the mosque for her mother who was busy offering congregational ritual prayer under his blessed leadership.

He holds that no power on earth can blackmail those who decide to make the world a safe haven for the innocent humanity, nor can any power influence the peace loving forces to betray the sacred blood of martyrs of Model Town. Raising voice against injustices and serious violations of human rights is a democratic right of the wronged, deprived and oppressed classes of society. The vigorous and enthusing voice of Shaykh-ul-Islam, which travels at light speed for the struggle of human rights and freedom of innocent and pain-stricken masses from the clutches of injustices, atrocities and butchery of terrorism, unfurls the banner of expeditious endeavours and infuses the spirit of love and peace into his audience and readers.

He has put his ideas under his fast-flowing pen, reducing them into this unique book on the subject. From his historic fatwa against terrorism and suicide bombings to this treatise on *Islam on Love and non-Violence*, he has convinced his readership spread over millions on the globe that Islam is the true Religion of love and peace that can divest the humankind of bloodshed and brutal killing of innocent people.

Shaykh-ul-Islam has elaborately explained in this book the concept of love and non-violence according to the teachings of the Qur'ān and Sunna. Proving Islam as the Religion of love and portraying the Messenger of Allah as the embodiment of love and mercy, the book explains how Islam protects the rights of the elderly and the children in human society. It also depicts the mercy of the Prophet for animals and underscores the need to be kind and tenderhearted for the promotion of calm and tranquillity around us. Those who perpetrate killings are the terrorists who deserve no leniency and compassion and must be taken to task whether they belong to some terrorist organization or happen to be state-terrorists. He firmly believes that, ultimately, justice will prevail. The firm resolve, steadfastness,

sacrifices and valiant struggle for the Prophetic mission and discipline are the sacred contents for peace-loving personalities to whom he offers salute.

CHAPTER I

ISLAM—A TRUE RELIGION OF LOVE

Islam is truly a religion of Love. It is a subject that pertains to the comprehensive perception of Islam. The basic thought of Islamic teachings, in its form and contents, generates from the same theme. Love and compassion in Islam pivots on three entities:

- I. Allah
- 2. His Messenger 🎉
- 3. Islamic teachings

The attributes of Allah are countless and infinite; they cannot be encompassed. In the Qur'ān, the attribute that has been employed to manifest His Essence, faith in Oneness, Divinity and Providence is the attribute of raḥma—mercy. Raḥma, however, takes its root from love, as mercy is shown out of love alone.

In like manner, the exalted personage of the Messenger of Allah and his Prophethood and Messengership is not only immersed in love for humankind, but also permeated with the dominance of love over the entire creation. Whether it is the Qur'an or the injunctions and conduct of the Holy Prophet , the description of love, compassion and mercy is evident abundantly everywhere.

As for the Dīn of Islam, Allah has kneaded its injunctions and teachings in mercy, love, compassion, gentleness, kindness, benevolence, forgiveness and forbearance—the basics of religion. Love is the soil from which all the Islamic teachings grow and blossom. We find that in the complete teachings, affection, kindness, forgiveness, benevolence and forbearance take their form from love. We can also appreciate that the commands and prohibitions enshrined in Islamic law also aim at facilitating human behaviour and conduct in the perspective of the limitations inherent in human nature. This convenience and facility is a spontaneous expression of Islam's love for humankind. What could be a greater evidence of Islam's being a religion of love than both the Prophethood and Messengerhood of the

Holy Prophet &, as well as the teachings of Islam, are predicated on the concept of love and mercy?

I.I THE SUPREMACY OF LOVE ON ALLAH'S ATTRIBUTES

While demonstrating His different attributes in the Qur'ān, Allah mentioned the top attributes are based on love. Allah says:

*Allah is He apart from Whom there is no God: (the Real) King, the Most Pure of all shortcomings, Perfectly Free from all imperfections (and the Bestower of Peace), the Giver of security and protection (and the Attester of the Messengers by means of Miracles), the Guardian and Watchful.

Along with His own Name, Allah has first mentioned three attributes:

- 1. Bestower of security
- 2. Granter of peace
- 3. Protector from every fear, terror and horror

Contemplating all of the attributes, the most salient and dominant among all His attributes are the ones which confer peace, security, protection, mercy and compassion. Indispensably, these attributes are based on love. He provides peace and protection, for He loves His creatures. He protects from every fear and terror, for He does not want His beloved servants to fall prey to any peril. Hence, the protection is prevailing through love. Therefore, whichever of His attributes Allah wills to imbue in our mind, He has spread the same concept on the teachings of Islam.

1.2 LOVE AND FORGIVENESS—THE DIVINE ATTRIBUTES Allah has described two of His attributes in *sūra al-Burūj*:

¹ Qur'ān, 59:23.

And He is the Most Forgiving, the Most Loving.

The Messenger of Allah mentioned these attributes and ordained us to absorb these divine traits into ourselves. The exalted saint Dhū al-Nūn al-Miṣrī has also expounded the same teaching in his famous axiom:

تَخَلَّقَا بِأَخْلَاقِ اللهِ الْجَمِيْلَةِ.

Take the colour of divine hue.2

That is what servitude and obedience is about. We should look into how far we possess the divine attribute of forgiveness in ourselves and how much we forgive others, while realizing that Allah has described His attribute as one who is "Most Forgiving".

This contains a message of wisdom. The two attributes are put together by Allah due to a reason – there is a connection of meaning between the two. How and why does He forgive? The answer lies in the second attribute: He loves. The One who forgives loves.

The style the Qur'an has adopted to manifest Allah's love for His creatures demands that those who benefit from His fountain of mercy and benevolence should also take His hue and become an embodiment of love and forgiveness for the whole of His Creation. Allah wants us to forgive people as He does Himself and, whether friends or foes, all should be shown mercy and compassion. If His servants cannot overlook others' wrongs and errors, how should they expect forgiveness from their Lord? If they fail to love people and show them mercy, how can they expect the same from Allah and look forward to His love and benevolence? Why should the servants beg for sustenance if they deny the same to others? Why should they kindle their hearts with the ray of hope that they will be blessed with divine favours if they themselves do not display excellent morals, conducts, profitability and generosity to the people? How is it possible that they are coercive and stringent towards the people of community, subject them to oppression, barbarism, terrorism and make them tremble, and bring

¹ Ibid., 85:14.

² Abū Nuʿaym, ilya al-awliyāʾ, 9:351.

bloody account of deeds full of sins for the massacres and carnage they perpetrate; but carry no fear, yet expect mercy and forgiveness from their Lord? This cannot be possible.

Allah says: If you seek Me to be Merciful and Forgiving towards you, then you also must become the embodiment of kindness and benevolence. If you seek my love, love others, if you seek peace, then peace should be given to every grieved and distressed, if you seek to be free of fear in My Presence, then free others from the fear of your wrongs and evil deeds. Your presence, your lives, and your mode of conduct should remove the fear and worries from people, provide them with peace, and guarantee protection to others. Even a wrongdoer should be able to receive forgiveness from you.

In a hadith report, Sahl b. Sa'd & narrates that he heard the Prophet saying:

"Indeed, Allah is generous and He loves generosity and excellent morals and hates inferior morals." I

Allah wants us to learn from the love-laden Islamic teachings to live with the concept of hatred for the disease, not for the patient suffering from it. If you hate the patient, what will he do? Guard yourselves from sufferings, but never from the sufferers, for who will mend their broken hearts if you will distant yourself? In like manner, one should hate the sins, but not the sinners, for if you hate them, who will steer them to the straight path? Indeed, one should avoid worries, but not the worriers. Embrace them. If you push them away, then you must fear the Lord when He will push you away in worries. He will then deny you His compassion! What will you do then? He will say: You did not show mercy to My servants, so today I do not show mercy to you. When you were in the world, people were scared of you. How can you beg Me for the wealth of peace and calmness today? This is in fact the message of love that Allah has delivered to humankind

¹ Set forth by •al- ākim in al-Mustadrak, 1:111 §51. •Ibn Rāshid in al-Jāmi', 11:143 §20150. •al-Ṭabarānī in al-Mu'jam al-Kabīr, 3:131 §151. •al-Bayhaqī in al-Sunan al-Kubrā, 10:191 §20570.

through His mercy, divinity and Providence. Allah so has revealed in the Qur'ān:

*[They] sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent.

It means that when people will adopt these traits, they will become people of benevolence and excellence. Allah has specified His mercy for the benevolent.

With regard to love, Allah's glory is twofold:

- I. He is a lover.
- 2. He is also a beloved.

He loves all of His Creation and His Creation loves Him reciprocally. This reveals the glory of Him being a beloved.

Love in this way plays a fundamental and key role in the $D\bar{\imath}n$ of Islam. Professing faith devoid of love is no faith. A belief not established on love finds no place in Islam. The Qur'an has revealed:

¶Those who believe, love Allah the most (far more intensely than anyone else).

§²

Here Allah has declared love as a sign of the believers. Love is not the creation of a mundane mortal; the Lord of the universe has Himself created it, and He alone manifested it first. He wants to see a bond of love between Him and His creatures:

♦O believers! Whoever of you turns away from his Dīn (Religion), Allah will soon bring (in their place) a people

¹ Qur'ān, 3:134.

² Ibid., 2:165.

He will (Himself) love and who will love Him.

Here we construe that Allah has mentioned the mode of love. In reality, He alone initiates love, and loving someone is a divine practice. When He loves someone from His creation, the servant reciprocates. Hence, it is Allah's love that begets the servant's response. The servant's love is conditioned on Allah's love. Divine love, therefore, precedes servant's love. Allah chooses a heart to imbue with His love and then He loves them.

Abū al-Dardā' 🙈 wrote to Salama b. Mukhallad:

When the servant obeys Allah, He loves him, and when Allah loves him, He endears him to His creatures. But when he disobeys Allah, He hates him, and when He hates him He makes him hateful in the estimation of His creatures.²

Love brings one to ardently love each of the beloved's stances, deeds and manners. The passion for love draws a person towards absolute following; love fixes one's gaze on the beloved, and each of his stances and attributes express the love immensely.

The mother of believers, 'Ā'isha, has narrated: "The Messenger of Allah sent a man in charge of an expedition. Whenever he led them in prayer, he recited sūra al-Ikhlāṣ. When they returned, they mentioned to the Prophet about him who said, 'Ask him why he had done that.' They asked him and he answered, 'Because it contains the attribute of Most Compassionate, so I like to recite it." Thereupon, the Prophet said:

أَخْبِرُوْهُ، أَنَّ اللهَ يُحِبُّهُ.

"Tell him that Allah also loves him."3

¹ Ibid., 5:54.

² Set forth by •Ahmad b. anbal in al-Zuhd, p. 197.

³ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-tawḥīd [The Book of Divine

This hadith has revealed that love is not a unilateral but a bilateral affair. It is demonstrated from both sides. In case of any deficiency in love on the servant's side, this results in the diminution of the glorious mercy that could have been bestowed upon him by the Lord of the universe. That person then falls into the abyss of pessimism, deprivation, disappointment and loss.

According to Abū Hurayra &, the Messenger of Allah & said,

"Allah says, 'When My slave wants to meet Me, I want to meet him. When he dislikes meeting Me, I dislike meeting him."

In another report, the mother of believers, 'Ā'isha &, narrated that Allah's Messenger & said:

Unity], chapter: "What has been reported about the Prophet, may Allah bless him and grant him peace, calling his community to proclaim the oneness of Allah Almighty," 6:2686 §6940. •Muslim in al-Ṣaḥīḥ, Kitāb Ṣalāt al-Musāfirīn wa Qaṣru-hā [The Book of Ritual Prayer of the Travellers and its Curtailment], chapter, "The excellent merit of reciting the Qur'ānic chapter 'Say: He is God the One," 1:557 §813. •al-Nasā'ī in al-Sunan, Kitāb al-Iftitāḥ [The Book of the Commencement], chapter, "The excellent merit of reciting the Qur'ānic chapter 'Say: He is God the One," 2:170 §993.

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-tawḥīd [The Book of Divine Unity], chapter: "The words of Allah Almighty, 'They desire to alter Allah's words...," (Qur'ān 48:15), 6:2725 \$7065. •Aḥmad b. anbal in al-Musnad, 2:418 \$9400. •al-Nasā'ī in al-Sunan, Kitāb al-janā'iz [The Book of Funeral Rites], chapter, "Concerning someone who loves meeting Allah," 4:10 \$1835. •Mālik in al-Muwaṭṭā', 1:240 \$569. •Ibn ibbān in al-Ṣaḥīḥ, 2:84 \$363. •al-Daylamī in Musnad al-Firdaws, 3:172 \$4460.

اللهِ، فَأَحَبَّ اللهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللهِ وَسَخَطِهِ، كَرِهَ لِقَاءَ الله، وَكَرِهَ اللهُ لِقَاءَهُ.

"He who loves to meet Allāh, Allāh loves to meet him, and he who dislikes to meet Allāh, Allāh dislikes to meet him." I ('Ā'isha) said: "O Allāh's Apostle, does it refer to one's disliking of death? We all have this feeling (of disliking death as an instinct)." Thereupon he (the Prophet) said: "It is not that (which you construe); when a believer (at the time of death) is given the glad tidings of the mercy of Allāh, His Pleasure and Paradise, he loves to meet Allāh, and Allāh also loves to meet him. However, when a disbeliever is given the news of the torment at the Hand of Allāh and hardship by Him, he dislikes to meet Allāh and Allāh also dislikes to meet him." I

Allah Most Kind keeps His attention on His servants at all times. He looks forward to the servants turning towards Him. When a servant turns toward His Lord and Guardian and expresses his immense love, then in return, Allah showers many times greater love on the servant and showers upon him His blessings and favours. The consciousness of this immense divine love can cause someone to become indifferent to this world and lose himself to the longing for Him and His love.

This reveals that Allah is not only our beloved, but He loves His servant first. The Qur'ān says:

O believers! Whoever of you turns away from his Din

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-dhikr wa al-duʿāʾ wa al-tawba wa al-istighfār [The Book of Remembrance, Supplication, Repentance and Seeking Forgiveness], chapter, "He who loves to meet Allāh, Allāh loves to meet him, and he who dislikes to meet Allāh, Allāh abhors to meet him," 4:2065 \$2684. •Mundhirī in al-Targhīb wa al-Tarhīb, 4:171 \$5297.

(Religion), Allah will soon bring (in their place) a people He will (Himself) love and who will love Him.

The following hadith report narrated by Abū Hurayra 🙇 unfolds how Allah 🚁 responds to His servants' advance for love:

The Messenger of Allah & said:

Allah says, "When My servant draws near to Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit, I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him (Allah bestows upon His servants more than his striving)."²

This advance towards Allah posses goes farther into the Hereafter where the Most Kind Lord will bless His beloved servants to express their love for Him.

According to Mu'adh b. Jabal &, the Messenger of Allah & said:

إِنْ شِئْتُمْ أَنْبَأَتْكُمْ مَا أَوَّلُ مَا يَقُوْلُ اللهُ لِلْمُؤْمِنِيْنَ، وَمَا أَوَّلُ مَا يَقُوْلُوْنَ لَهُ يَوْمَ الْقِيَامَةِ. قُلْنَا: نَعَمْ يَا رَسُوْلَ الله، قَالَ: إِنَّ اللهَ يَقُوْلُ لِلْمُؤْمِنِيْنَ: هَلْ يَوْمَ الْقِيَامَةِ. قُلْنَا: نَعَمْ يَا رَسُوْلَ الله، قَالَ: إِنَّ اللهَ يَقُوْلُ لِلْمُؤْمِنِيْنَ: هَلْ أَحْبَبْتُمْ لِقَائِي؟ فَيَقُوْلُوْنَ: رَجَوْنَا عَمْ يَا رَبَّنَا. فَيَقُوْلُ: لِـمَ؟ فَيَقُوْلُوْنَ: رَجَوْنَا عَمْ يَا رَبَّنَا. فَيَقُوْلُ: لِـمَ؟ فَيَقُوْلُوْنَ: رَجَوْنَا عَمْ فَيْ رَقِي.

"If you wish, I will tell you the first thing God would say to the believers on the Day of Resurrection and the first thing they would say to Him." We said: 'Yes, Messenger of Allah.'

¹ Qur'ān, 5:54.

² Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-dhikr wa al-duʿāʾ wa al-tawba wa al-istighfār [The Book of Remembrance, Supplication, Repentance and Seeking Forgiveness], chapter, "Urging on the recollection of Allah Most High," 4:2061 §2675. •Aḥmad b. anbal in al-Musnad, 2:316 §8178 & 3:283 §14045.

Then he said that God would say to the believers, 'Did you wish to meet Me?' They would reply, 'Yes, our Lord.' He would ask them why, and they would reply, 'It was because we hoped for Your forgiveness and pardon.' He would then say, 'My forgiveness has become necessary for you.'"

Hence, the servants who spent their term on earth inundated in the passion of love for their Lord will be rewarded in the Hereafter with forgiveness and emancipation. They will also be honoured with the blessing of conversing with Allah Most High. This exaltation is the pleasant outcome of the love for Allah , the foundation of the edifice of Islam.

1.3 THE GRACE OF LOVE IS SENT FROM THE HEAVENS

Allah establishes a unique link with those whom He chooses for His love. He does not keep His love to Himself, but He makes all others join Him in His love for that servant. According to Abū Hurayra , the Prophet said:

إِذَا أَحَبَّ اللهُ الْعَبْدَ، نَادَى جِبْرِيْلَ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحْبِبْهُ. فَيُحِبُّهُ جِبْرِيْلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُوْهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُوْهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُوْلُ فِي الْأَرْضِ.

"If Allah loves the servant, He calls Gabriel (and ordains): 'Allah loves So-and-so, so you must love him!' Gabriel will love him, so Gabriel will proclaim to the people of heaven: 'Allah loves So-and-so, so you must love him!' The people of heaven will therefore love him, and acceptance is then imbued in (the hearts of) the people on earth."²

¹ Set forth by •Aḥmad b. anbal in al-Musnad, 5:238 §22125. •Ṭabarānī in al-Mu'jam al-Kabīr, 20:125 §251.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb Bad' al-Khalq [The Book of the Beginning of Creation], chapter: "Concerning the angels," 3/1175 \$3037, & Kitāb al-Adab [The Book of Proper Conduct], chapter: "Compassionate love from Allah u," 5/2246 \$5693. •Muslim in al-Ṣaḥīḥ: Kitāb al-Birr wa al-Ṣila wa al-Ādāb [The Book of Piety, Affinity and Good Manners], chapter: "If Allah

Why does Allah love that servant? It is because that the servant also seeks His pleasure and keeps His pleasure a priority at all times and in all his acts. Therefore, he is enveloped in the mercy of Allah in lieu of his love and sincerity of his intention.

According to Thawban &, Allah's Messenger & said:

إِنَّ الْعَبْدَ لَيَلْتَمِسُ مَرْضَاةَ الله وَلا يَزَالُ بِذَلِكَ. فَيَقُولُ اللهُ لِجِبْرِيلَ: إِنَّ فُلاَنًا عَبْدِي يَلْتَمِسُ أَنْ يُرْضِينِي؟ أَلَا، وَإِنَّ رَحْمَتِي عَلَيْهِ. فَيَقُولُ جِبْرِيْلُ: رَحْمَةُ الله عَلَى فُلَانٍ وَيَقُولُهُمَا مَنْ حَوْلَهُمْ حَتَّى يَقُولُهَا أَهْلُ الله عَلَى فُلَانٍ وَيَقُولُهَا مَنْ حَوْلَهُمْ حَتَّى يَقُولُهَا أَهْلُ الله عَلَى فُلَانٍ وَيَقُولُهَا مَنْ حَوْلَهُمْ حَتَّى يَقُولُهَا أَهْلُ الله عَلَى الله عَلَى الله إلى الأرْضِ.

Indeed, a servant seeks the pleasure of Allah and strives for it uninterrupted. Then Allah says to Gabriel, "My servant so-and-so seeks My pleasure. Be aware of it! Certainly, My mercy is upon him." Gabriel says, "Allah's mercy is upon so and so," and the bearers of the Throne and the angels who are around them also say the same; even the inhabitants of the seven heavens say the same. After that, it comes down to the earth (refers to the inhabitants of earth who also say that so-and-so has Allah's mercy upon him)."

1.4 THE ORIGIN OF DIVINITY IS ALSO LOVE

Allah's love is not specified for the believers alone. He declared himself a lover. Whether the Creation loves Him or not, He loves all of His Creation, as the first verse of the Qur'ān implies: 'I am the Lord of all the worlds and the Creation.' He has not said even once in the Qur'ān: 'I am the Lord of the believers.' Rather He says, 'I am the Lord of all the worlds, galaxies, and all the creation.'

Lord means the Sustainer, the One who Exalts, the One who raises someone from a very simple and original stage to an honoured

loves a servant, He endears him to His servants," 4/2030 §2637. •Mālik in al-Muwaṭṭā', 2/953 §1710.

Set forth by •Ahmad b. anbal in al-Musnad, 5:279 §22454. •al-Ṭabarānī in al-Mu'jam al-Awsat, 2:57 §1240.

stage. The fact is that to make one sublime is only possible through the merciful, compassionate and benevolent attention of the Most Sublime. Hence, it is proven that love is the basis of all the processes of improvement. Nurturing is simply impossible without love and affection.

When you kick off the training and development phenomena, you have to commence with love and compassion. The whole process of nurturing and enhancement rests on the most effective of all the factors—love. Take, for example, parents. They cannot bring up and nurture their children without giving them their due love and affection. The mother's role has greater significance towards the upbringing of children solely due to her greater degree of love and mercy for the children than the father. She nurses them at the cost of her own blood, and to soothe them she endures her own discomfort. If she is devoid of love for her children, then how could she accomplish the various phases of a child's development?

The mother nourishes the children and nurses them, for she loves them. The child wets her bed, but she keeps the child dry and secure. She even sleeps on the wet bed and keeps her child on her chest. When the child cries, she stays up all night, for she is an embodiment of love.

Allah has also endowed animals with love. For this reason, even a sparrow feeds its offspring; it pecks the grains and puts them into their mouths! Had the animals been barren of love, no species of animals could ever bring up their offspring. The process of sustaining and nourishing can never be possible without love. When no creation can nourish anything without love, imagine how immense the love of Allah is as the Sustainer of the whole universe!

Abū Hurayra 🗸 narrates that he heard Allah's Messenger 🎉 say:

إِنَّ اللهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِيْنَ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي وَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللهِ مِنَ الرَّحْمَةِ لَـمْ يَيْئَسْ مِنَ الْجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللهِ مِنَ الرَّحْمَةِ لَـمْ يَيْئَسْ مِنَ النَّارِ.

"Allāh created mercy on the day He created one hundred

parts of mercy. He retained ninety-nine parts with Him and sent one part to all His creation. If the unbeliever had known of all the mercy that is with Allah, He would not have despaired of the Garden. If the believer had known of all the punishment which Allah has, he would not have felt safe from the Fire."1

In another tradition, Abū Hurayra 🙈 narrates that Allah's Messenger & said:

إِنَّ لله مِائَةَ رَحْمَةٍ. أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْحِنِّ وَالْإِنْسِ وَالْبَهَائِم وَالْهَوَامِّ. فَبِهَا يَتَعَاطَفُوْنَ وَبَهَا يَتَرَاحُمُوْنَ وَبَهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا. وَأَخَّرَ اللهُ تِسْعًا وَتِسْعِيْنَ رَحْمَةً يَرْحَمُ بَهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

"Allah has one hundred parts of mercy. Of these, He sent one part that is shared between humankind and jinn and animals and insects. Because of this one part shared between them, they show mutual affection and mercy, and due to it, the wild beast shows mercy to her young. Allah has reserved the remaining ninety-nine parts of mercy which He will have upon His servants on the Day of Resurrection."2

Set forth by •al-Bukhārī in al-Ṣaḥīh: Kitāb al-riqāq [The Book of Heartsoftening Narrations], chapter: "Hope together with fear," 5:2374 §6104. •Muslim in al-Ṣaḥīḥ: Kitāb al-tawba [The Book of Contrition], chapter: "The vastness of Allah's mercy and that it outstrips His wrath," 4:2109 \$2755. •al-Tirmidhī in al-Sunan: Kitāb al-Da'awāt 'an Rasūl Allāh a [The Book of Invocations from Allāh's Messenger al, chapter: "Allāh Created One Hundred Mercies," 5:549 \$3542.

² Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-Tawba [The Book of Repentance], chapter: ""The Vastness of Allah's Mercy and That His Mercy Precedes His Wrath," 4:2108 §2752; •Ahmad b. Hanbal in al-Musnad, 2:434 §9607; •al-Tirmidhī in al-Sunan: Kitāb al-Da'awāt 'an Rasūl Allāh a [The Book of Invocations from Allah's Messenger al, chapter: "Allah Created One Hundred Mercies," 5:549 §3541; •Ibn Mājah in al-Sunan: Kitāb al-Zuhd [The Book of the Renunciation], chapter: ""Hope for Allah's Mercy on the Day of Resurrection," 2:1435 \$4293; •Abū Yaʿlā in al-Musnad, 11:258; 328 \$6372; 6445.

Therefore, the humans, animals or birds, whoever Allah has assigned to bringing up the offspring, He has endowed them with deep love as virtual nourishers and sustainers for their offspring. As for Him being a real Sustainer, He has launched a system of sustenance immersed in love and mercy for all the universe and for all the creation. He equally loves all, whether they are humans or animals and birds, believers or non-believers, polytheists or monotheists, angels or the other creation of the universe. Whoever they are, Allah is all mercy and compassion towards them. He brings everything up from its origin and develops it into full bloom, for He is the Lord of all the worlds.

This is also Allah's expression of love and mercy for His creation – that wherever His Creation exists, He provides them with the resources of giving birth, living and protecting the life from every danger and loss. If there were no love and affection, no growth and development could transpire. Wherever the system of nurturing exists, mercy and love of the Lord compulsorily flow there.

1.5 DIVINE ADDRESS TO THE SINFUL

The spectacle of love can be discerned when Allah Oft-Relenting, Ever-Merciful talks to His sinful servants in *sūra al-Zumur* of the Qur'ān:

*Say: 'O servants of Mine who have wronged their souls, do not lose hope of Allah's mercy. Assuredly, Allah forgives all sins (and excesses). He is certainly Most Forgiving, Ever-Merciful.'

This disclosure of Allah's love and kindness to His sinful servants evidences that Allah , through His Messenger of mercy, has not turned His attention away from them. While addressing them, He calls them first yā 'ibādī (O servants of Mine). Through these words, He conveys the divine message of mercy and compassion with love for the servants before the mention of their sins.

¹ Qur'ān, 39:53.

The address to the sinners is so exhilarating and captivating; through His Messenger , Allah has removed sorrow, distress, misery and disappointment of the sinners. Going astray due to their fear of punishment for their sins, those who were losing their balance due to disappointment and were nearly falling away from the true path became stable, and once again they attained the nearness of their Lord. Allah's mercy kindles certainty, instead of hope, like a rising sun, in their hearts. Mercy imbues their souls with certitude, and their skins soften with the wave of contentment that Allah has forgiven them their wrongs and defiance. What drenches them in serenity is the life-giving expression $y\bar{a}$ ' $ib\bar{a}d\bar{\imath}$ (O servants of Mine). Instead of rejection, they get admittance instilling in them firmness of faith, and they feel that, despite defiance, Allah is still their Lord! He is Ever-Merciful!

His mercy and love is still looking for us.

This subject has been richly expressed in Prophetic traditions. Anas b. Mālik Anarrates that he heard the Messenger of Allah say:

اللهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِيْنَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَى رَاجِلَتِهِ بِأَرْضِ فَلَآةٍ، فَانْفَلَتَتْ مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُو شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُو شَجَرَةً، فَاتْمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ، أَنْتَ عَبْدِي وَأَنَا رَبُّكَ. أَخْطَأُ مِنْ شِدَّةِ الْفَرَحِ.

"God is more pleased with the repentance of His servant when he turns penitently towards Him than one of you would be if his riding-best which was carrying his food and drink escaped from him in a waterless desert and he, despairing of recovering it, went and lay down in the shade of a tree. Then suddenly he saw it standing beside him and, seizing its halter, said from excess of joy, 'O God, You are my servant and I am Your lord,' making a mistake from excess of joy."

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Daʿawāt [The Book of Supplications], chapter: "Repentance," 5:2324 \$5949. •Muslim in al-Ṣaḥīḥ: Kitāb al-tawba [The Book of Penitence], chapter: "Exhorting to be penitent

According to Abū Saʿīd al-Khudrī and Abū Hurayra , the Messenger of Allah & said:

إِنَّ اللهَ يُمْهِلُ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلُ نَزَلَ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ: هَلْ مِنْ مُسْتَغْفِرٍ؟ هَلْ مِنْ تَائِبٍ؟ هَلْ مِنْ سَائِلٍ؟ هَلْ مِنْ مَائِلٍ؟ هَلْ مِنْ دَاعٍ؟ حَتَّى يَنْفَجِرَ الْفَجْرُ.

"Our Lord descends every night to the lowest heaven when two-thirds of the night have passed and says till the dawn breaks, "Who asks pardon from Me? Who asks My forgiveness? Who asks of Me? Who supplicates Me?"

According to Anas b. Mālik 2:

سَمِعْتُ رَسُوْلَ الله عَلَى يَقُوْلُ: قَالَ اللهُ تَبَارَكَ وَتَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْ تَنِي وَرَجَوْ تَنِي، غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيْكَ وَلَا أَبْالِي. يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْ تَنِي، غَفَرْتُ لَكَ وَلَا أَبْالِي. يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوْبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْ تَنِي، غَفَرْتُ لَكَ وَلَا أَبْالِي. يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيْتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَا تَشْرِكُ بِي شَيْئًا، لَا تَشْرِكُ بِي شَيْئًا، لَا تَشْرِكُ بِي شَيْئًا، وَلَا تُعْفِرَةً.

"I heard Allah's Messenger say: 'Allah (Blessed and Exalted is He) has said: "O son of Adam, as long as you supplicate and seek of Me, and whatever you do, I will forgive you and that is all right with Me! O son of Adam, even if your sins reach the clouds of the sky, then you seek My forgiveness,

and extreme delight over it," 4:2104 §2747. •Ahmad b. anbal in al-Musnad, 4:283 §18515. •Abū Ya'lā in al-Musnad, 3:257 §1704.

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb Ṣalāt al-Musāfirīn wa Qaṣru-hā [The Book of Ritual Prayer of the Travellers and its Curtailment], chapter, "Exhortation to supplicate and pray," 1:523 \$758. •Aḥmad b. anbal in al-Musnad, 3:34 \$11313. •al-Nasā'ī in al-Sunan al-kubrā, 6:124 \$10315. •Abd b. umayd in al-Musnad, 1:272 \$861. •Ibn Abī Shayba in al-Muṣannaf, 6:72 \$29556. 'Abd al-Razzāq in al-Muṣannaf, 10:444 \$19654. •al-Ṭabarānī in al-Muṣam al-Kabīr, 22:370 \$927.

I will forgive you, and that is all right with Me! O son of Adam, even if you bring Me errors almost sufficient to fill the earth, then you approach Me without associating anything with Me, I will grant you forgiveness sufficient to fill the earth!""

Abū al-Qāsim al-Qushayrī has narrated in al-Risāla that Allah as revealed to the Prophet Dāwūd se:

لَوْ يَعْلَمُ الْمُدْبِرُوْنَ عَنِّي، كَيْفَ انْتِظَارِي لَهُمْ وَرِفْقِي بِهِمْ وَشَوْقِي إِلَى تَوْكُ مَعَاصِيْهِمْ، لَمَاتُوْا شَوْقاً إِلَيَّ، وَانْقَطَعَتْ أَوْصَالُهُمْ مِنْ مَجَبَّتِيْ، يَا دَاوُدُ، هَذِهِ إِرَادَتِيْ فِي مُقْبِلِيْنَ إِلَيَّ؟

"If those who turn their backs on Me know how I aspire (their repentance) to them and how I will bestow gentleness upon them and how much I want them to abandon their disobedience, then they would die of longing for Me and their joints would be severed from one another because of [their] love for Me. O Dāwūd! This is what I wish for those who turn their backs on Me. What, then, will My wish be for those who turn to Me?!"²

The aforementioned verses of the Qur'ān and hadith reports contain the glad tidings that the Most Kind Lord has declared His unconditional and categorical forgiveness even before the sinners repent and turn to their Lord for mercy and compassion. He is the Most Forgiving, Ever-Merciful Lord. He is pleased when His servants

¹ Set forth by •al-Tirmidhī in al-Sunan: Kitāb al-Da'awāt 'an Rasūl Allāh a [The Book of Invocations from Allāh's Messenger a], chapter: "The excellent merit of repentance and seeking forgiveness, and what has been mentioned about Allah's Mercy for His servants," 5:548 \$3540. •ad-Dārimī in al-Sunan, 2:414 \$2788. •Ahmad b. Ḥanbal in al-Musnad, 5:167 \$21510-21544. •al-Tabarānī, on the authority of Ibn 'Abbās k, in al-Mu'jam al-Kabīr, 12:19 \$12346, & in al-Mu'jam al-Awsat, 5:337 \$5483, & in al-Mu'jam al-Ṣaghīr, 2:82 \$820. •al-Bayhaqī, on the authority of Abū Dharr g, in Shu'ab al-Īmān, 2:17 \$1042. •al-Haithamī in Majma' al-Zawā'id, 10/216.

² Set forth by •al-Qushayrī in al-Risāla, p. 332.

seek His pardon and revive their link of servitude with Him. Human wisdom suggests that He should have first ordained the servants to feel penitent, pray for forgiveness, turn to Him in repentence and vow to reform so that they could be entitled to Allah's love, mercy and compassion. However, that is not the case here. They were not enjoined to feel guilty and full of remorse. They have been addressed with an infinite bestowal and in a compassionate manner that has touched their souls, stirring inside them a tumult of shame and remorse. That makes them inclined towards repentance and reform, and moves them to beg for forgiveness, rousing in them the consciousness of His benevolence, and altering their conduct into obedience instead of defiance. In like manner, a voice would rise in their hearts to turn towards Him and follow His commandments with fervent love and devotion.

1.6 Love is also Manifested in Reward and Favour

When we turn to Allah's recompense and favours showered on His Creation, we find signs of His love ubiquitous. He nourishs, which amounts to His love and compassion. Similarly, the entire universe comprising the sun, moons, the earth and other sources of life, light, energy and survival that have been made subservient to us are all the manifestation of His love for us. His kindness and clemency to us is His love, compassion and benevolence with which He treats humans. How His love is manifested in the whole system of this universe affirms His love for His creation. Allah's endless blessings and favours have been mentioned on various occasions in the Qur'ān. He says:

♦O people! Persistently remember the favour that Allah has bestowed on you. Is there any Creator other than Allah , Who may provide you sustenance from the heaven and the earth? There is no God but He. So where are you wandering, disorientated? • **

¹ Qur'ān, 35:3.

He has revealed on another occasion:

Allah is Most Bountiful and Benevolent towards His servants. He bestows His sustenance and bounty upon whom He wills. And He is Most Strong, Almighty.

Introducing to His Divinity and Sustenance in the first verse of sūra al-Fātiḥa, Allah has described His attributes of mercy, al-Raḥmān al-Raḥīm (Most Compassionate, Ever-Merciful), in the second verse, which are in fact the expressions employed to illustrate His love and compassion. He has not mentioned any of His other attributes in the verse. The first impression He chose to etch on the human mind pertained to His traits of mercy and compassion, which are Divinity and Sustenance. The moment one pronounces Allāh, the image of al-Raḥmān al-Raḥīm (Most Compassionate, Ever-Merciful) is vividly depicted in the mind. With this perception, a person is then lost in the imagination of how intensely Allah loves and blesses His creation.

He is not the Sustainer of the believers alone; He also provides indiscriminately for the polytheists, the disbelievers and the defiant.

According to Abū al-Dardā' , Allah's Messenger , reported that Allah said:

"Humans and jinns are strange creatures in relation to Me. I create them but (many of them) worship others than Me, and I provide for them while they thank others than Me."²

This implies that whenever we mention Islam, Prophethood, Messengership, and Islamic teachings to others, the first impression

¹ Ibid., 42:19.

² Set forth by •al-Ṭabarānī in Musnad al-Shāmiyyīn, 2:93 \$974–975. •al-Bayhaqī in Shu'ab al-Īmān, 4:134 \$4563. •al-Daylamī in Musnad al-Firdaws, 3:166 \$4439.

that the listener should perceive from us is that of love, compassion, mercy, peace and calmness.

Islam is a religion of love. For this reason, Allah's attribute of mercy, al-raḥma, that connotes His love and kindness has been mentioned in the Qur'ān about three hundred times. In the same way, the attributes that characterise the Prophethood and Messengership of the Holy Prophet also generate from love and mercy. Peace, compassion and love for the creation are the spirit of all the Islamic teachings.

1.7 Love Stimulates Submission to Divine Injunctions

To begin with, love relates to the personality. Every stance and feature of the beloved captivates the heart. Gradually, when love shackles the lover, the lover pays attention to the actions, manners, habits, conduct and character of the beloved. Progressively, the lover is known in the society with reference to the beloved. Thus, the lover gets absorbed in everything that pertains to the beloved to avoid any blame on the beloved and negates his own identity and submits to his beloved. When the servant claims Allah's love, he proves it by abiding by His commands. The crux of the matter is the fact that love is the key of the submission to the divine commands.

Allah has revealed:

﴿ لَيْسَ ٱلْبِرَّ أَن تُولُواْ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَٱلْمَلَّيْكَةِ وَٱلْكِتَابِ وَٱلنَّبِيَّنَ وَءَاتَى ٱلْمَالَ عَلَى حُبِّهِ عَنْ حُبِّهِ عَلَى حُبِّهِ عَلَى حُبِهِ عَلَى حُبِّهِ عَلَى حُبِّهِ عَلَى عُلِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّابِلِينَ عَلَى حُبِهِ عَلَى وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّابِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكُوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَنهَدُواْ وَلْسَّبِرِينَ فِي ٱلْبَأْسِ أُولَتَيِكَ ٱلَّذِينَ صَدَقُواْ وَٱلصَّبِرِينَ فِي ٱلْبَأْسِ أُولَتَيِكَ ٱلَّذِينَ صَدَقُواْ وَالصَّبِرِينَ فِي ٱلْبَأْسَ أُولَتَيِكَ ٱلْمُقَونَ ﴾

Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the

Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who are righteous.

This concept of obedience and servitude kneaded in love is the hallmark of the Prophet's exalted family. Once, our master 'Ali and the pure people of the house (ahl al-bayt) fasted. At the time of breaking the fast, some orphan called, for he was hungry. They gave all the food to the orphan. The next day a poor person came, and they gave the food to him and broke the fast by drinking water alone. The third day they gave away the food to a prisoner. Allah revealed on this spectacle of love:

*And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it).

It could have been said that they gave away food to the needy, the orphan and the prisoner to obey Allah's command. But according to the Qur'ān, the motivating factor was Allah's love. Obedience to Allah and His Messenger is honoured with acceptance only when it emanates from the bond of love—the immense and ardent love. No pious deed is considered pious, nor is any act of worship regarded worship unless it springs from fervent love. The following hadith report demonstrates it:

Anas 🗸 narrated that the Messenger of Allah 🌉 said:

¹ Qur'ān, 2:177.

² Ibid., 76:8.

ثَلاَثُ مَنْ كُنَّ فِيْهِ وَجَدَ حَلاَوَةَ الإِيْمَانِ: (وفي رواية: حَلاَوَةَ الإِسْلاَمِ) أَنْ يَكُوْنَ اللهُ وَرَسُوْلُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ للهِ، وَأَنْ يَكُوْنَ اللهُ وَرَسُوْلُهُ أَحَبً إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ للهِ، وَأَنْ يَكُونَ اللهَ وَي النَّارِ. وَأَنْ يَكُوهُ أَنْ يُقْذَفَ فِي النَّارِ. مُتَّفَقٌ عَلَيْهِ.

"If these three things are contained within a person, he will discover the sweetness of faith (in one report, the wording is: the sweetness of Islam): (1) Allah and His Messenger are dearer to him than anything apart from them. (2) When he loves a human being, he loves him only for Allah's sake. (3) He detests (the prospect of) reverting to unbelief, just as he detests (the prospect of) being thrown into the Fire of Hell." I

Allah's Messenger said: "Whoever possess these three signs, in reality, he would taste the sweetness of faith. He is not a believer who keeps vigil all night on the prayer mat, preaches all life, or acquires the attire according to Shariah, but lacks these three things. Why? For love is the origin of these three things."

1.8 Love will Make up the Deficiency of Pious Deeds

Love, blended with proactive obedience, perfects faith. If conduct of obedience is without love, faith becomes imperfect. It does not exclude one from the ambit of faith, and the believer remains a

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Īmān [The Book of Faith], chapter: "Sweetness of Faith [halāwat al-Īmān]," 1:14 §16 & in Kitāb al-Īmān [The Book of Faith], chapter: "Someone who detests the prospect of reverting to unbelief, just as he detests the prospect of being thrown into the Fire of Hell from faith," 1:16 §21. •Muslim in al-Ṣaḥīḥ: Kitāb al-Īmān [The Book of Faith], chapter: "Explanation of the qualities by which someone who is characterized by them discovers the sweetness of faith," 1:66 §43. •al-Tirmidhī in al-Sunan: Kitāb al-Īmān [The Book of Faith] according to Allah's Messenger a, chapter: "(10), 5:15 §2624. •al-Nasā'ī in al-Sunan: Kitāb al-Īmān wa Sharā'i'u-h [The Book of Faith and its laws], Ch: The taste of faith, 8:94 §4987.

Contrarily, if the heaps of pious acts, high like mountains, are devoid of love, then it expels one from faith because love forms the basis of Islamic faith and teachings.

Those who lack love are the ones who only regard actions and deeds of supreme importance and negate love, considering it a tribulation of the modern times. A thorough study of the Prophetic teachings unveil that wherever Allah's Messenger mentioned actions and deeds, the goal was to draw attention to practice and to stimulate motivation to be practical. As for love, he mentioned it to highlight its significance. That love takes away the significance of actions and deeds is a baseless notion; where is this idea from?

Allah's Messenger & called it the first stipulation of faith that the love of Allah and His Messenger must exceed all bonds of love that exist in the universe. Here is an agreed upon hadith on who a firm believer is:

"Allāh and His Messenger are dearer to him than anything else." I

It should be remembered that those who regard mere actions as love are mistaken. Action, no doubt, perfects love, but it is not love itself. It is rather a requisite, or proviso, of love. Action is one of the essentials of love and a complement, not love itself. Love relates to the heart while action pertains to outward activity.

According to Anas b. Mālik &,

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Īmān [The Book of Faith], chapter: "Someone who detests the prospect of reverting to unbelief, just as he detests the prospect of being thrown into the Fire of Hell from faith," I:16 §21. •Muslim in al-Ṣaḥīḥ: Kitāb al-Īmān [The Book of Faith], chapter: "Explanation of the qualities by which someone who is characterized by them discovers the sweetness of faith," 1:66 §43.

"A Bedouin said to the Messenger of Allah : 'When is the Final Hour, O Messenger of Allah?' Allah's Messenger asked him: 'What have you prepared for it?' He said: 'The love of Allah and His Messenger. (That is the sole asset of my life.)" He said: 'You are together with those you love!"

The indication was directed towards the point that you love me. Hence, insufficient pious acts should not cause you any worry. Your love for me will keep you with me on the Day of Resurrection. Abū Dharr & is reported as having said: "O Messenger of Allah , a man loves some people, but he does not act as they act!" He said:

"O Abū Dharr, you are together with those you love!" Abū Dharr said: "I love Allah and His Messenger!" He said: "O Abū Dharr, indeed, you are together with those you love!"²

The Apostle of Allah conveyed a significant message in the above hadith. If someone loves the Messenger of Allah but he is unable to perform good deeds abundantly, on the Day of Resurrection he will be with the Messenger.

Set forth by •al- Bukhārī in al-Ṣaḥīḥ: Kitāb al-Adab [Proper Conduct], chapter: "The sign of love for the sake of Allah, 3:1349 \$3485. •Muslim in al-Ṣaḥīḥ: Kitāb al-Birr wa al-Ṣila wa al-Ādāb [Piety, Affinity and Good Manners], chapter: "The man is together with the one he loves, 4:2032 \$2639. •al-Tirmidhī in al-Sunan: al-Zuhd [Abstinence] according to Allah's Messenger a, chapter: "What has come to inform us that the man is together with the one he loves, 4:595 \$2385.

² Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 5:166 § 21501. •Abū Dāwūd in al-Sunan, Kitāb al-Adab [Proper Conduct], chapter: "The man's informing the man of his love for him," 4:333 §5126. •al-Dārimī in al-Sunan, 2:414 §2787. •al-Bazzār in al-Musnad, 9:373 §395. •Ibn Ḥibbān in al-Ṣahīh, 2:315 §556. •al-Bukhārī in al-Adab al-Mufrad, 1:128 §351.

According to 'Umar b. al-Khaṭṭāb ﴿ during the lifetime of the Holy Prophet ﴿ there was a companion named 'Abd Allāh, also known as ' imār'. His conduct was to make Allah's Messenger ﴿ laugh at times while the Holy Prophet ﴿ was in the gathering of his noble Companions, attending to and, solving their distresses, sorrows and sufferings.

This Companion used to see that everyone would come for their needs and no one would make Allah's Messenger laugh. Therefore, with the intention of keeping Allah's Messenger pleased and to lessen his burden and tiredness, the Companion used to say something amusing and would make the Holy Prophet laugh. The Holy Prophet's smile would make this Companion happy, for he would think that the burden on the Holy Prophet would be removed. This was his state of love and his attempt to amuse the Prophet.

Once that Companion committed an error, and he was ordered to be lashed. After some time, he was at it again and was lashed. Due to human nature, he could not keep himself away from committing error. Once, the noble Companions, while sitting in the Prophet's Mosque, were cursing him for how often he is brought [for lashing]. When the Holy Prophet heard them cursing upon him, he hastily came out and said,

"Do not invoke curses on him, for, by Allah! I know that he loves Allah and His Messenger ..."

Another report reads, "Do not curse him, for indeed he loves Allah and His Messenger."

Think about the repetition of error and the punishment for the Companion. Was this repeatedly erring conduct of the Companion an expression of love for Allah and His Messenger ? If it was not an expression of love, then what was the action that expressed the love,

Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al- udūd [The Prescribed Punishments], chapter: "The Offensiveness of Cursing the One Who Drinks Alcohol, and Establishing that He is Not outside the Fold of the Religion," 6-2489 §6398.

which covered his repeated errors and deficiencies and that the Holy Prophet also declared him the lover of Allah and His Messenger Prophet also declared him the lover of Allah and His Messenger are refresh and make the Holy Prophet laugh. This explains "love" as the love of the Holy Prophet and as the reality of Islam.

This hadith has also brought to the fore the truth that love is the origin of faith. It is the root of the faith tree, laden with pious acts like ritual prayers, fasting, Hajj, and Zakat, which are the fruit and flowers that come to the tree. If the root of the tree remains healthy and intact, the tree may bear fruit sometimes, if not every year. If the root decays, then neither the fruit comes nor the tree stays alive.

The deficiency of pious acts is made up by love, as it drags one towards piety. Nonetheless, if the heart is devoid of the love of the Holy Prophet , then the conduct will no longer be righteous and will lead to Hell. We must, therefore, imbue our hearts with the beauty of love so that the love of Allah and His Messenger should embellish our inner selves.

1.9 The Injunction to Love the Beloved and the Chosen Ones

The hadith literature also describes the fundamental principle of love that, in addition to loving Allah, we must also love those favoured servants who love Allah and His Messenger . Allah also loves them, and when we love them, Allah blesses us with His proximity.

عَنْ أَبِي هُرَيْرَةَ عِنَ قَالَ: قَالَ رَسُولُ الله عَبْدِي بِشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ فَقَدْ آذَنْتُهُ بِالْحُرْبِ. وَمَا تَقَرَّبُ إِلَيَّ عِاللَّهِ اللَّهِ عَلَيْهِ بِشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ. وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ عَلَيْهِ. وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوافِلِ حَتَّى أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ مَعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا. وإنْ سَأَلَنِي، لأَعْطِينَهُ، وَلَئِنِ اسْتَعَاذَنِي، لأَعِيْذَنَّهُ. وَرَجْلَهُ الَّتِي يَمْشِي بِهَا. وإنْ سَأَلَنِي، لأَعْطِينَهُ، وَلَئِنِ اسْتَعَاذَنِي، لأَعِيْدَنَّهُ. وَلَئِنِ اسْتَعَاذَنِي، لأَعِيْدَنَّهُ. وَمَا تَرَدَّدُتُ عَنْ شَيءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ. يَكُرَهُ الْمَوْتَ وَمَا تَرَدَّدُتُ عَنْ شَيءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ. يَكُرَهُ اللّهُ مَنْ مَسَاءَتَهُ.

According to Abū Hurayra 3:

"Allah's Messenger & said: 'Allah has said: "If someone treats a friend of Mine as an enemy, I have declared war on him. My servant does not draw near to Me by means of anything dearer to Me than that which I have made incumbent upon him. My servant does not cease to attain My nearness by means of supererogatory devotions, until I love him. And when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he holds, and his foot with which he walks. If he asks of Me, I surely grant him, and if he appeals to Me for refuge, I surely grant him refuge. I do not vacillate about anything of which I am the Doer. My vacillation is about taking the soul of the believer. He dislikes death and I dislike his pain.""1

'Abd Allah b. arith & reported:

أَوْحَى اللهُ إِلَى دَاوُدَ ﷺ أَنْ أُحِبَّنِي وَأُحِبُّ أَحِبَّائِي وَحَبِّبْنِي إِلَى عِبَادِي. قَالَ: يَا رَبِّ، أُحِبُّكَ وَأُحِبُّ أَحِبَّائَكَ فَكَيْفَ أُحَبِّكَ إِلَى عِبَادِكَ؟ قَالَ: اذْكُرُوْنِي هُمْ فَإِنَّهُمْ لَنْ يَّذْكُرُوْا مِنِّي إِلَّا خَيْرًا.

"Allah revealed to Prophet Dāwūd: 'Love Me and love My friends and endear Me to My servants.' So he said: 'O My Lord, I will love You and Your friends. How can I endear You to Your servants?' Allah said, 'Mention Me in their presence so that they will always remember Me charged with love."22

Abū Mūsā al-Daylamī reported that once he heard someone inquire

Set forth by •al- Bukhārī in al-Ṣaḥīḥ: Kitāb al-Riqāq [The Softening of Hearts], chapter: "Humility, 5:2384 §6137. •Ibn Ḥibbān in al-Ṣaḥīḥ, 2:58 \$347. •al-Bayhaqī in al-Sunan al-Kubrā, 10:219, & in Kitāb al-Zuhd al-Kabīr, 2:269 \$696.

² Set forth by •Ibn Abī Shayba in al-Muṣannaf, 7:68 §34254. •Ibn Abī al-Dunyā in al-Awliyā', 1:48-49 §29. •al-Bayhaqī in Shu'ab al-Īmān, 6:1 §7668. •al-Daylamī, on the authority of Ibn 'Abbās g, in Musnad al-Firdaws, 3:5 \$4543.

from Imam Abū Yazīd al-Busṭāmī to apprise him of a deed to attain Allah's nearness. Thereupon he said:

"Love the divine friends of Allah Most High so that they also love you. Indeed, Allah looks (with mercy and compassion) into the hearts of His divine friends, and He may forgive you upon finding your name in the heart of His divine friend (walī)." I

Imam al-Rifā^cī has elucidated a beautiful point pertaining to love, which is a basic foundation of Islam, that it is a religion of love. According to him, Allah has said in some of His Scriptures:

"I have control over all the hearts. Love is one of My treasures. Had I not loved My servant, he would not have been able to love Me. Had I not remembered him in the beginning, he would not have able to remember Me. Had I not directed My attention to him in the beginning, he would not have been able to turn towards Me."²

Hence, if our link with Allah is based on love, then the same sentiment should be adopted for promoting and spreading the message of Islam. If Allah, despite being needless and transcendent, loves His creation and expects love from them, then the creation should also follow His divine practice and express love and affection for the humankind.

¹ Set forth by •Ibn al-Jawzī in *Şifat al-Şafwa*, 4:112. •Ibn al-Mullaqan in adā'iq al-Awliyā', p. 202.

² Set forth by •al-Rifā^cī in āla ahl al-ḥaqīqa ma^ca Allāh, p. 127.

According to Adra' al-Sulamī, one night he went into the presence of the Messenger of Allah to do guard duty. He heard a loud recitation of a man (coming from somewhere). Meanwhile, the Holy Prophet also came out. He submitted to the Holy Prophet that the man who was reciting loud sounded pretentious. According to another report, the Companion (it is also said that the Companion submitted to the Holy Prophet by saying that his parents might be sacrificed for the Holy Prophet and then) asked if the person reciting loud is showy. The Holy Prophet replied by saying: God forbid (never)! He is 'Abd Allāh Dhū al-Bijādīn.

After a few days, Dhū al-Bijādīn passed away. At his funeral, the Prophet addressed the noble Companions:

ارْفُقُوْا بِهِ رَفَقَ اللهُ بِهِ، إِنَّهُ كَانَ يُحِبُّ اللهَ وَرَسُوْلَهُ. قَالَ: وَحَفَرَ حُفْرَتَهُ. فَقَالَ: وَحَفَرَ حُفْرَتَهُ. فَقَالَ: أَوْسِعُوْا لَهُ أَوْسَعَ اللهُ عَلَيْهِ. فَقَالَ بَعْضُ أَصْحَابِهِ: يَا رَسُوْلَ اللهِ، لَقَالَ: أَوْسَعَ اللهُ عَلَيْهِ. فَقَالَ بَعْضُ أَصْحَابِهِ: يَا رَسُوْلَ اللهِ، لَقَالَ: أَجَلْ إِنَّهُ كَانَ يُجِبُّ اللهَ وَرَسُوْلَهُ.

"Be gentle with your brother; Allah will also be gentle to him, for he used to love Allah and His Messenger . When they dug his grave, the Prophet said: 'Widen his grave, for Allah too will widen it." The Companions submitted: O Allah's Messenger ! "You have felt grief over his demise," The Prophet said : "Yes, because he loved Allah and His Messenger ."

1.10 RAISING THE PROPHETS 1 IS A MANIFESTATION OF ALLAH'S LOVE FOR HIS CREATION

Raising the Prophets among various communities of the world is also one of the manifestations of Allah's love for his creation. It is also His practice and decree that He does not chastise any nation for their sins

¹ •Aḥmad b. anbal in al-Musnad, 4:337 \$18992. •Ibn Mājah in al-Sunan, Kitāb al-janā'iz [The Book of Funeral Rites], chapter, "What has come to us regarding digging the grave," 1:497 \$1559. •Ibn Abī ʿĀṣim in al-Āḥād wa al-Mathānī, 4:348 \$2382. •Ibn ibbān in al-Thiqāt, 2:99. •al-Ṭabarānī in al-Muʿjam al-Awsat, 9:52 \$9111. •al-Bayhaqī in Shuʿab al-Īmān, 1:417 \$583.

and bad deeds until a Prophet is raised amongst them to deliver the divine message of love and compassion. Allah has revealed:

*And We do not torment (any people) at all until We send a Messenger (to them).

It is expounded that it is Allah's sublime mercy that He sends His Messengers to people to provide them guidance, for He wants to protect His creation from any torment. It is the evidence of His love that He does not want the people to undergo any torment, and He raises His exalted servants amongst them to make them tread the path of righteousness.

1.11 THE HOLY PROPHET'S ATTRIBUTES AND EXCELLENCE MANIFEST LOVE

There are countless aspects of the Holy Prophet's exalted attributes and excellence and his esteemed status which are evident from his 99 noble names. All these names reflect a single glory: the Holy Prophet is the embodiment of love and mercy. He has been sent as a mercy and his instinct of love and compassion encompasses all the worlds and is not meant for Muslims alone. Hence, every world and every creation of each world benefits from his mercy. As for the believers, he ardently desires for their guidance and deliverance and is merciful and clement to them, as has been revealed in the Qur'ān;

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (♣). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most

¹ Qur'ān, 17:15.

(deeply) clement and merciful to the believers.

His love and compassion, especially for his own community, is unfathomable. He takes to his heart the sufferings which distress people. He feels their sorrows and agony as his. He wishes every goodness and betterment for humans. Also, he is more caring than we are for ourselves.

(This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls.) ²

It refers to our own souls, which are far from ourselves, while the Holy Prophet is far nearer to our souls. When in trouble, the Prophet of mercy feels our pain earlier than we do, for the Qur'an says that he is nearer to you than your own souls through his feelings, love, compassion, mercy, intercession, mediation and attention.

Thus, it is established that love prevails in the sight of Allah; His Messenger is an embodiment of love and Islam is also based on love. Therefore, when compassion, mercy, love and easiness prevails, then there is no place for coercion, barbarism and terrorism in the Islamic law and teachings.

1.12 THE UNIVERSALITY OF THE PROPHET'S MERCY PERMEATES WITH THE MESSAGE OF LOVE

Allah's sustenance is the manifestation of His love for all the universe. In a similar vein, the Prophet's mercy is also an expression of his love for the whole universe. Allah has described Himself in the Qur'ān as Rabb al-ʿālamīn (Lord of all the worlds) and illustrated His Prophet's love for humankind as raḥma lil ʿālamīn (the mercy for all the worlds) and has not described the Holy Prophet anywhere in the Qur'ān as raḥma lil muslimīn (mercy for Muslims) only. Whether people believe in Allah and His Messenger or belie them, the love of

¹ Ibid., 9:128.

² Ibid., 33:6.

Allah and His Messenger does not diminish. When you put the love of both of them together, it is Islam. It is proven that the mercy that Islam has brought to the world is not only meant for the Muslims; it benefits the whole of the universe.

Allah Most High has demonstrated His sustenance and the mercy of His exalted Messenger & to all the worlds. It connotes that He is the Lord of all the worlds while His Messenger is also a mercy and love for all the worlds. That is the universalism of divine love.

With the introduction of the glory of His sustenance and His Prophet's global mercy, and universalism, Allah Most High has given the message to humankind in general, and the Muslim community in particular, that if they are His true servants, and if they wish to enlighten their hearts, inner selves, intellects, minds and thoughts with the light of His servitude, then they must immerse their souls in the bounties of His sustenance, which is His expression of love. And they must also instil love and mercy into their hearts and bring about a change in their inner selves. One has to imbue inside all the manifestations of divine love and the Prophet's 🗯 mercy and compassion. In this way, a person can become a source of bounties for the whole world, irrespective of all personal, regional, racial and linguistic biases, even above the limited sectarian and religious commitments, to demonstrate the universal love for humankind. Love, mercy and compassion of Allah's real servant must be available for the whole universe, like Allah has spread His sustenance and love for the whole of universe

1.13 LOVE AND KINDNESS FOR NON-MUSLIMS

Allah is the Lord of the whole of the universe. He provides for, and cures, even those who do not believe in Him. They worship idols—Lāt, Manāt, 'Uzzā, Shiva, Brahma and other false deities and images. Allah does not ask them to beg from those deities they worship. Rather, His mercy and sustenance is for everyone indiscriminately. Similarly, the conduct of the Messenger of Allah is the same for the disbelievers and idolaters. His shower of mercy equally benefits those who are in His obedience and even those who raised swords at him and banished him from his homeland, Mecca.

While entering the city on the evening of the conquest of Mecca, Sa'd b. 'Ubāda & loudly proclaimed:

"Today is the day of battle." "

After a while, Abū Sufyān conveyed the words of Sa'd b. 'Ubāda to the Holy Prophet , upon which the Holy Prophet stood up and said:

"No, today is (not the day of avenge but) a day of Mercy."2

1.14 IF YOU SEEK MERCY, THEN LOVE

When we study Islamic teachings from any aspect, we will find them predominantly permeated with love, mercy, compassion, kindness, convenience, benevolence, forgiveness and forbearance. It seems these traits are all Islam. Certainly, we do not find such mercy and compassion like this in any of the world religions, philosophies or in any system except Islam. Alas! We have given up the study of Islam and we do not understand Islam. As a result, we have lost the cognizance, practice and love of Islam. Devoid of love, our link with Islam has weakened and we are distant from its truth.

Not only are Islam and faith based on love, but all its links and relations as well are based on love. Our link with Allah is based on love; so our link with the Messenger of Allah is also based on love. Everything is subservient to love. It is not useless to say that the fundamental of relation is love and the fundamental of faith is premised on love. Love seeds faith; it is the basis of faith and it is also its climax.

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-Maghāzī [The Book of Military Expeditions], chapter: "Where the Prophet fixed the standard on the Day of the Conquest," 4:1559 \$4030.

² Set forth by •al-Shāfi'ī in *Tārīkh Madīna Damishq*, 23:454. •'Abd al-Barr in *al-Istī'āb*, 2:597. •al-Shawkānī in *Nayl al-Awṭār*, 8:168.

The Qur'ān has frequently underscored obedience to and love for the Messenger of Allah ...

(O Beloved!) Say: 'If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is Most Forgiving, Ever-Merciful.'

According to this Qur'ānic verse, the evidence of the love of Allah is declared by obedience to the Prophet . This obedience to the Prophet causes a servant to be included among Allah's favourites and be given the glad tidings of the forgiveness of sins.

While the obedience to and love for Allah and His Messenger are grandly rewarded, the Qur'ān has also revealed that at the same time there is a promise of torment to those who do not love Allah and His Messenger more than all the worldly relations of love. Allah says:

﴿ قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمُولُ ٱقْتَرَفْتُمُوهَا وَتِجْرَةٌ تَخْشُونَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ وَتَرَبَّصُواْ حَتَّىٰ يَأْتِيَ ٱللَّهُ بِأَمْرِيَّ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَاسِقِينَ ﴾ حَتَّىٰ يَأْتِيَ ٱللَّهُ بِأَمْرِيَّ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَاسِقِينَ ﴾

(O Esteemed Messenger!) Say: 'If your fathers (and forefathers) and your sons (and daughters) and your brothers (and sisters) and your wives and your (other) kith and kin and the riches that you have earned (so hard) and the trade and business that you fear may decline and the homes you are fond of are dearer to you than Allah and His Messenger () and struggling in His cause, then wait until Allah brings His command (of torment). And Allah does

¹ Qur'ān, 3:31.

not guide the disobedient.' > 1

This Qur'ānic verse acquaints us with the true connotations of love. It also warns us to perceive the truth of love, lest we claim our ardent love for Allah and His Messenger while in reality our inclination of love is towards material pursuits which overpowers our leanings. Such a dualism is not admissible in the valley of love. Rather it foments failure and loss. According to Anas , the Messenger of Allah has ordained the believers for the supremacy of his love to this extent:

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِيْنَ. "None of you truly believes, unless I am dearer to him than his parents, his children and people altogether."2

Is there anyone other than the Messenger of Mercy in this universe of mankind whose love, mercy, compassion, benevolence and bestowal is at this supreme level, where in a state of either extreme grief or rage, his patience overcomes and his mercy encompasses the whole mankind? And he does not step back for a single moment from his exalted station, for he is 'not sent but as a mercy for all the worlds'. He is unequivocally perfect and there is no chance of doubt in his perfection. Therefore, in his injunctions, his love would continue to prevail in his mode of conduct and thinking.

Mother of the believers, 'Ā'isha &, reported Allah's Messenger & supplicated,

Ibid., 9:24.

² Set forth by •al-Bukhārī in al-Ṣaḥīh: Kitāb al-Īmān [The Book of Faith], chapter: "Love of the Messenger a is a part of faith," 1:14_\$15. •Muslim in al-Ṣaḥīḥ: Kitāb al-Īmān [The Book of Faith], chapter: "The necessity of loving Allah's Messenger a more than the family, the children, the parents and people altogether," 1:67 \$44.* Set forth by •al-Bukhārī in al-Ṣaḥīh: Kitāb al-Īmān [The Book of Faith], chapter: "Love of the Messenger a is a part of faith, 1:14 \$14.

"O Allah! Cause distress to him who rules over my Umma and causes them distress, and be gentle to him who rules over my Umma and is gentle to them."

The clement and merciful Messenger of Allah has not allowed any ruling authority, ministers, prime ministers, presidents or officers of any level to be harsh with their subordinates. He supplicated Allah: 'O Lord! Whoever of the rulers commits harshness to the community and tortures them and troubles them unjustly, then You also deal with him severely?' Then he further submitted: 'O Allah! If someone is entrusted with the responsibility to govern people and he adopts leniency, love and compassion towards his subordinates then, O Allah, in recompense, You also shower on him Your blessings, leniency, mercy and forgiveness.'

Hence, the Messenger of Allah bestowed on his Umma the everlasting principle that if a ruler is gentle and lenient towards his people, then he will be rewarded with leniency and compassion on the Day of Resurrection. However, if he is harsh and stringent towards the servants of Allah and the Umma of Allah's Messenger, then he should remember that he will be punished with harshness on the Day of Judgment.

This is the real aspect of Islam, the religion of love. From the injunctions of Allah Most High, in the practices and conduct of the Holy Prophet and in all the Islamic teachings, care is attached to human values, human agonies and personal, physical and emotional limitations and its predicaments. What other system and philosophy of life or religion offers this degree of love, moral excellence and humanism that Islam has practically conferred on humankind? Islam has elevated the concern for humanity and human feelings and perceptions to such heights in its teachings in a way that no other philosophy could ever imagine.

It is so unfortunate that we do not comprehend Islam. The secular mind rejects its glory due to ignorance. The claimants of Islam

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-Imāra [The Book of Imperial Authority], chapter: "The excellent merit of the just imam, the chastisement of the despot, the urging of kind treatment of the subjects, and the prohibition of inflicting hardship upon them," 3/1458 §1828.

project a very dismal picture of the religion due to their ignorance and superficial study of Islam. Due to this reason, this religion of love is brought into disrepute unjustly. Islam is a religion that ordains to shorten the prescribed and sublime act of worship, the ritual prayer, only for the consideration of a mother's feelings when she hears her crying infant in the course of a ritual prayer. How can Islam tolerate the slaughtering of children, the stabbing of people and firing bullets straight into their chests, or burning people's houses, blowing up the inhabitants by suicide bombings and butchering the innocent women, children, the elderly and the sick? Which Islam and which Qur'an do those who call themselves Muslims and perpetrate these atrocities, carnage and bloodshed believe in? They are the ones who call their self-styled beliefs as Islamic and distort the true religion. In reality, they are the enemies of Islam who are completely ignorant of Islam's love, subtleties, mercy, compassion, blessings and glory. However, the Messenger of Islam & always taught his noble Companions love, balance, moderation, easiness, convenience and excellent morality. He always forbade partiality, extremism, radicalism and violence.

1.15 Love as the Recompense of Preaching the Faith through Messengership

The Prophet swished love for his family in recompense of preaching the faith through his Messengership. The Qur'an has revealed:

O people! I do not ask for any reward for myself for guiding you on the right path. However, for your benefit, I wish you to love my kindred so that you maintain a link with me and enjoy favours of my guidance uninterrupted. The fountain that will spring out due to my kindred's love will benefit you immensely.

¹ Qur'ān, 42:23.

The expression, *al-mawadda*, in the above verse has been used in this verse for the Prophet's kindred. For the Companions, divine friends of Allah and for the righteous and the sincere, the Qur'ān has revealed on another occasion:

*Surely, those who believed and did pious deeds, the Most Kind (Lord) will create love for them in the hearts (of the people).

This Qur'ānic verse has unfolded that the servants who affirm faith, perform righteous deeds and please Almighty Allah to attain His nearness are those for whom Allah inculcates love into their hearts. Therefore, if a person loves a saint, it is due to Allah's will, for He has imbued love for His divine friend in that person's heart. If a person's heart is devoid of the love of the saints, the righteous, the believers, the God-fearing or the noble Companions of the Holy Prophet, his kindred and the favoured ones, it is due to the fact that Allah has not selected the heart of this unfortunate one for pure love. According to 'Abd Allāh b. 'Abbās , the Messenger of Allah said:

"Love Allah for the favours He provides for you, love me because of the love of Allah and love my family because of the love of me."²

The followers of the Holy Prophet , who love Allah and His Messenger , act upon the practice of Allah. Allah fills their hearts

¹ Ibid., 19:96.

² Set forth by •al-Tirmidhī in al-Sunan: Kitāb al-Manāqib [The Book of Virtues] according to Allah's Messenger a, chapter: "The excellent merits of the household of the Prophet," 5:664 §3789. •al- ākim in al-Mustadrak, 3:162 §4716. •al-Ṭabarānī in al-Mu'jam al-Kabīr, 3:46 §2639 & 10:281 §10664. •al-Bayhaqī in Shu'ab al-Īmān, 1:366 §408.

with love for His exalted servants. If we find someone with ardent love for the divine friends of Allah, then Allah has welled it up in their hearts. Contrarily, the hearts devoid of love are the hearts not chosen by Allah for the pious love.

Therefore, people who feel irritated in the name of love do not hate it by their own will. Their hearts are kept void because of their own sinful deeds. Since they are deprived of love, they criticize love. Their hearts are polluted with worldly love and are not worthy of pure love. For instance, unclean utensils are not used for milk. They are used after they are cleansed. If a common person does not put his drinks into an unclean pot, then why will the Lord of the universe put His love in an impure heart that does not want to be cleansed?

According to Abū Hurayra , the Prophet said:

إِذَا أَحَبَّ اللهُ عَبْدًا، نَادَى جِبْرِيْلَ: إِنِّي قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ، قَالَ: فَيُنَادِي فِي السَّمَاءِ ثُمَّ تَنْزِلُ لَهُ الْمَحَبَّةُ فِي أَهْلِ الأَرْضِ، فَلَلِكَ قَوْلُ الله: ﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَانُ وُدًّا ﴾ [مريم، ٩١/ ٩٦]، وَإِذَا أَبْغَضَ اللهُ عَبْدًا نَادَى جِبْرِيْلَ: إِنِّي قَدْ أَبْغَضْتُ فُكَانًا، فَيُنَادِي فِي السَّمَاءِ ثُمَّ تَنْزِلُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ.

"If Allah loves a servant, He calls Gabriel (and tells him): 'I love so-and-so, so you must love him!' Gabriel will proclaim to the people of heaven, and then love for him is placed in the earth as God says: \(\)Surely, those who believed and did pious deeds, the Most Kind (Lord) will create love for them in the hearts (of the people). I when Allah abhors a slave, He calls Gabriel, 'I hate so-and-so,' so the angel calls to the people of heaven and then hatred for him is placed in the earth."2

Qur'an, 19:96.

² Set forth by •al-Tirmidhī in al-Sunan: Kitāb al-Tafsīr [The Book of Interpretation], chapter: "From the Sura of Maryam," 5:317 §3161.

1.16 THE NON-SPECIFIC, SPECIFIC AND GRAND INTERCESSION ARE ALSO A MANIFESTATION OF LOVE

Thawban an narrated that Allah's Messenger said: "I begged my Lord: 'O my Lord! Protect my Umma from the severe and deadly torments that You used to inflict on earlier nations in this world and destroyed them: by famine, drowning in oceans, domination by enemies, raining stones and disfiguring their faces, due to the excess in their ignorance and oppressions."

Upon this submission of the Holy Prophet , Allah has bestowed exclusive properties on him that none of the Prophets ever received before.

قَالَ رَسُوْلُ الله هِ إِنَّ اللهَ رَوَى لِي الْأَرْضَ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ وَالْأَبَضَ، أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا، وَأُعْطِيتُ الْكَنْزَيْنِ الْأَحْرَ وَالْأَبْيَضَ، وَإِنِّي سَأَلْتُ رَبِّي لِأُمُّتِي أَنْ لَا يُمْلِكَهَا بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، فَيَسْتَبِيحَ بَيْضَتَهُمْ، وَإِنَّ رَبِّي قَالَ: يَا مُحَمَّدُ إِنِّي عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، فَإِنَّ رَبِي قَالَ: يَا مُحَمَّدُ إِنِي اللهَ وَإِنَّ مَنْ بِلَقُ لَا يُرِدُّ، وَإِنِي أَعْطَيْتُكَ لِلْمُتِكَ أَنْ لَا أَهْلِكَهُمْ بِسَنَةٍ عَامَّةٍ، وَأَنْ لَا أُسلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، يَسْتَبِيحُ بَيْضَتَهُمْ، وَلِنَ لَا أَسلِطَ عَلَيْهِمْ عَدُوًّا مِنْ سِوَى أَنْفُسِهِمْ، يَسْتَبِيحُ بَيْضَتَهُمْ، وَلَوْ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا – أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا – حَتَّى يَكُونَ وَلَوِ اجْتَمَعَ عَلَيْهِمْ مَنْ بِأَقْطَارِهَا – أَوْ قَالَ مَنْ بَيْنَ أَقْطَارِهَا – حَتَّى يَكُونَ بَعْضُهُمْ مُعْشًا.

The Messenger of Allah said: "Allah drew the ends of the world near one another for my sake and I saw its eastern and western ends. And the dominion of my Umma would reach those ends which have been drawn near me, and I have been granted the red and the white treasure, and I begged my Lord for my Umma that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: 'O Muhammad! 'Whenever I make a decision, there is none to change it. I grant you for

your Umma that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch, even if all the people from the different parts of the world join hands together (for this purpose); but it would be from amongst them, (in other words) your Umma, that some people would kill the others or imprison the others."

This supplication submitted to Allah by the Messenger is an expression of his love for his Umma. He does not want his community to undergo any form of trouble and worry.

1.17 The Desire of Love in the Supplications of the Messenger of Allah &

The passion of love is such a desire that whenever the Messenger of Allah raised his hands for supplication to Allah he would submit his longing for His love. Not only this but he would even pray for the love of His favourite servants. Therefore, his supplications were a desire for love. Abd Allāh b. Yazīd Khaṭmī narrates that Allah's Messenger used to include these words in his supplications:

"O Allah! Provide me with Your love and the love of those whose love will benefit me in Your sight. O Allah! Make the things I love, which You have provided me, a strength for me in Your love. O Allah! Divert my attention from the things I love, which You have turned away from me, to the love of those things You like for my coolness."²

¹ Set forth by •Muslim, al-Ṣaḥīḥ: Kitāb al-Fitan wa Ashrāṭ al-Ṣāʿa [The Book of Troubles and the Portents of the Final Hour], chapter: "The mutual destruction of the members of this *Umma* (Community)," 4/2215 §2889.

² Set forth by • al-Tirmidhī in al-Sunan: Kitāb al-Da'awāt [The Book of

The supplication for love was not the practice of the Final Messenger of Allah alone. The Prophets preceding him also used to beg Allah for His love. Abū al-Dardā' narrates in one of his reports that Allah's Messenger said among the supplications of the Prophet Dāwūd and one supplication is:

"O Allah! I ask You for Your love, the love of those who love You, and the deeds which will cause me to attain Your love. O Allah! Make Your love dearer to me than myself, my family and cold water."

The narrators reported that whenever the Holy Prophet smentioned the Prophet Dāwūd sa, and reported a piece of news about him, he said: "He was the most devout worshipper."

1.18 Founding Principles of Islamic Law are Based on Love and Mercy

The provision of ease and comfort is the basis of all the Islamic laws, teachings and commandments. Even today, if the commandments of Shariah are implemented in any state, they will be implemented in the light of the foundational principles: the removal of pain and loss, with gradation or abrogation. If legislation is accomplished by avoiding these principles, then that would be against Islam and Islamic law. The reason is that love, mercy, compassion and ease are the spirit of all these principles. Since the teachings of Islam rest on love, the status of founding principles is applicable to those laws which demonstrate clearly the love for humankind.

Supplications], chapter (73), 5:523 §3491. •Ibn Abī Shayba in al-Muşannaf, 6:76 §29592. •Ibn al-Mubārak in al-Zuhd, p. 144 §430.

¹ Set forth by • al-Tirmidhī in al-Sunan: Kitāb al-Da'awāt [The Book of Supplications], chapter (73), 5:522 §3490. •al- ākim in al-Mustadrak, 2:470 §3621. •al-Daylamī in Musnad al-Firdaws, 3:271 §4810.

1.18.1 The Prophet's & Liking for Gentleness and Easiness as a Sign of Love

According to Abū Barza al-Aslamī, he went on six, seven or eight expeditions with the Messenger of Allah and spent most of his time in the blessed company of Allah's Messenger. During that whole period, he noticed one significant aspect of the conduct of the Messenger.

شَهِلْتُ تَيْسِيرَه.

"I witness how he made things easy." I

Facilitating his Umma would always be his priority; he would be concerned about how he could provide easiness and convenience to his Umma. This was a salient feature of all his actions, thoughts, commands and exhortations. The supreme conduct of providing easiness to others is evidence that a person loves his addressees and cannot see them in trouble.

The Holy Prophet would adopt the easy practice to remove the apprehension of its abandonment and to inspire people to follow it persistently. In case a practice is difficult, the doer may discontinue it after a while. To make a practice everlasting and durable, the Prophet would wish to choose the easier of the two. This mode of conduct establishes that the Prophet always sought ease and facility for his Umma; this is a mark of his infinite love for his community.

In actual fact, Islam is a $D\bar{\imath}n$ of only ease and facilitation. To open the door of easiness and gentleness is only possible through love. All the Prophetic teachings, commands, priorities and laws are premised on love, mercy, compassion, convenience and easiness. There is no room for radicalism in Islam. Nor does it allow narrow-mindedness, bias, coercion, or any form of extremism to operate.

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Jumu'a [The Book of the Friday Congregational Prayer], chapter: "If an animal runs off while someone is at prayer, Qatada said: 'If someone's garment is stolen, he should leave the prayer and pursue the thief," 1:405 \$1153.

Make things easy and do not make things difficult. Give glad tidings and do not make people feel aversion. ¹

The message is to manage ease and facility in every step of invitation to religion, and never adopt harshness and coercion from preaching to the implementation of religion. This message of the Holy Prophet is from the noble Companions to everyone: the flag bearers of religion until the Last Day, all the scholars of Islam, preachers and all the workers who are engaged in the promotion of religion. We should present our religion in a manner that people find it as a bringer of glad tidings which pleases their hearts. We must not spread the message of religion in such a way that rouses hatred towards religion. This hadith report provides clear guidance towards the system of education we need to develop today. In the present time, Islam is being blamed for violence and extremism. This hadith evidently, elaborately and clearly renounces and condemns violence and extremism and proves that Islam, from its dawn fifteen centuries ago to date, is a religion of love, leniency, compassion and mercy.

The Messenger of Allah bestowed these messages of love on the Muslim Umma in particular and humankind in general fifteen hundred years ago, though we have not followed Islamic teachings in letter and spirit, nor have we attempted to learn the true teachings of Islam from any scholar of authority on Prophetic teachings. This has resulted in extremism and violence in the name of Islam. Those who are doing it are in fact promoting non-religiousness—not Qur'ān and Islam.

Allah, our Sustainer and Almighty, is the one who loves us most; He is forgiving, merciful, affectionate and kind. Then, why are we, His servants, not kind to His servants and are merciless towards them? Why are we ruthless, callous hearted and unjust, and wanting to colour our hands with the blood of others though we have the Prophetic teachings

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: *Kitāb al-ʿIlm* [The Book of Knowledge], chapter: "On the Prophet a Being Careful about Giving People Admonition and Knowledge Lest They Feel Aversion to It," 1:38 §69; •Muslim in *al-Ṣaḥīḥ*: *Kitāb al-Jihād wa al-siyar* [The Book of the Striving and Military Expeditions], chapter: "The Command to Make Things Easy and Not Making Others Feel Aversion," 3:1359 §1734.

to love and show mercy? Why have we chosen to tread the path of terrorism? Where and how have we lost the gentleness in our nature and the compassion and kindness in our humanism that Allah has endowed us with? Where have the elements of love, compassion, mercy, forgiveness, easiness and convenience vanished from our mould?

The teachings of Islam intend to inculcate in our character and conduct the attributes of forgiveness and forbearance, love and care, kindness and generosity, mercy and compassion.

1.18.2 ISLAM DID NOT SPREAD BY THE SWORD!

What atrocities and tortures did the disbelievers and idolaters of Mecca not inflict on our exalted Messenger? They stoned him, imposed aggression on him, wielded swords against him, made him bleed; ostracized and banished him and conspired an attempt on his life as well. However, he always felt concerned and worried for them. Allah said:

*(O Venerable Beloved!) Will you put your (dear) life at stake with the traumatic grief for them if they do not put faith in this Word (of Allah)?

This kind, love-laden and merciful conduct of Allah's exalted Messenger is not meant for Muslims alone. He is equally the embodiment of mercy and compassion for disbelievers and idolaters. This is the reason why all his blessed life the Holy Prophet never raised a sword to coerce any soul to embrace Islam, and neither did his noble Companions wield a sword for that purpose. The responsibility of all the battles in the Prophet's period lies on the disbelievers and other enemies of Islam who themselves launched aggression against him and used to torture and butcher the Muslims and subject them to extreme forms of terrorism.

For instance, examine the battle of Badr. The Meccan disbelievers and polytheists invaded Medina. The Muslims had to fight a defensive war for their survival. Again, for the second time in the Battle of

¹ Qur'ān, 18:6.

Uḥud, the Meccan troops invaded Medina and made the bottom of Mount Uḥud the battlefield. The Muslims were bound to engage them in the outskirts of Medina for defence. Similarly, the third time the Muslims planned to dig a trench around Medina to defend against the confederates who launched an offensive attack with an outnumbering military might. That was called the Battle of Trench or the Battle of Confederates.

Hence, all wars fought in the Prophet's period were defensive wars, whether they were caused by a breach of treaty by Jews, or by the invasion of idolaters and other tribal forces. Even the conquest of Mecca transpired as a result of the breach of the 10-year Peace Treaty of udaybiya by the disbelievers of Mecca, who were preparing to attack the Muslims of Medina. The battle of Khaybar also resulted out of the violation of the Medina Treaty by the Jews after two years, when they gathered the tribes and armies to attack the people of Islam.

The historical event of the conquest of Mecca is a great sign of Prophetic teachings on peace, love and forgiveness. It did not cost even a drop of blood because the Holy Prophet announced general amnesty for the Meccans and declared after entering Mecca:

- 1. Whosoever enters the house of Abū Sufyān is accorded protection;
- 2. Whoever surrenders is protected;
- 3. The disbelievers and idolaters who close the doors of their houses are safe;
- 4. Those who signal from outside of the closing of the door are also safe.

The demonstration of this esteemed conduct is inconceivable and unimaginable in the modern world. Through his conduct, the Holy Prophet proved to humankind that his superior love, mercy and forgiveness is even for the disbelievers, enemies and invaders.

1.18.3 LOVE AND BROTHERHOOD—THE IDENTITY OF BELIEVERS

Allah has ordained the members of the Muslim society to acquire noble character traits such as love, well-wishing and welfare for each other; nobody should harm and torture others, nor should anyone insult and wrong others. Everybody must be provider of betterment, goodness,

prosperity, benefits and comforts to others. Allah says:

The truth is that (all) believers are brothers (to one another).

The glory of the believers lies in brotherhood. They do not subject each other to torture, coercion, oppression, terrorism and vandalism. Nor do they usurp one another's wealth or are thirsty for each other's blood; rather, they are brothers to each other's. They protect and love each other's and hide each other's fault, wrongs and weaknesses. The definition of a believer in the Qur'an is described by use of the word of restriction, innamā, which categorizes that Muslims are only those in whom brotherhood is evident. The Holy Prophet &, through the the Pact of Brotherhood, made a link of brotherhood between the immigrants and the residents of Medina. Until a practical glimpse of the same brotherhood is depicted in the lives of Muslims, they cannot fulfil the standards of faith set by the Qur'an.

The Qur'anic standard of faith terms that the believers are only the ones who have love and brotherhood for each other's more than a brother has. Unfortunately, our character falls too far short of the standard. We are thirsty for each others' blood like hounds. We are worse than beasts. The Qur'an, on the contrary, terms that believers are only those whose fraternity and mutual love and affection are evidenced to be at perfection. The Qur'an enjoins that if the believers fight with each other and distant themselves, then:

«So make peace between your two brothers.»2

Do not break up with one another; rather, unite. Islam is to unite and not to segregate. One should be fearful of Allah 👺 for deeds that cause dissension so that one may be shown mercy. Only those who live like brothers deserve Allah's love and mercy.

I Ibid., 49:10.

² Ibid., 49:10.

1.18.4 Ambit of Love Encompasses non-Muslims

"Islam is a religion of love." Its ambit of love encompasses both Muslims and non-Muslims. One manifestation of Islam as the religion of love is that there is no coercion in it. Allah has revealed:

*There is no compulsion in Dīn (Religion). * 1

This verse is describing a reality. This verse has established the foundational characteristic of the teachings of Islam, its injunctions and legislation. Also, it establishes without a shadow of doubt that Islam is not based on coercion nor harshness. Therefore, any internal matters amongst Muslims or those relating to the non-Muslims at the external level do not admit of coercion and compulsion because they are not part of Islam. Our duty is to deliver the message of Islam to everyone with love and devotion.

Allah has made it clear that when we invite someone to Islam and convey its message, we should leave it to the listener to freely decide whether he wants to accept or reject the call. Neither an individual nor an organization nor even the government has the authority to proselytize the non-Muslim citizens by force. Nor does Islam allow one to demolish the places of worship of the non-Muslims, make them feel scared through terrorism and compel them to accept Islam. This conduct is non-Islamic at its outset.

As for Muslims, they are to be persuaded to fully acquaint themselves with Islamic teachings so that love, mercy, compassion, ease and facility settle in their minds, because none of Islam's aspects are against human nature and disposition.

1.19 AFTERWORD

All the preceding verses of the Qur'ān and the hadith reports demonstrate that love is the basis of $D\bar{\imath}n$. Love twinkles from all of its teachings. Allah, His Messenger , the Qur'ān and hadith prominently impart to us only one thing—love everyone.

¹ Ibid., 2:256.

Islam truly is the religion of love. All its injunctions and teachings convey only one message—the message of love and mercy. The servant's link with Allah is based on love; the Umma's relation with the Messenger of Allah is based on love. The link with the noble Companions and the exalted kindred of the Prophet is based on love. One's relationship with the divine friends of Allah and the pious is based on love. The relation with the young is established upon love. The link with the creation of Allah is based on love. Love changes its forms and shapes, from person to person. Some love changes into veneration and etiquette, some love transforms into affection and brotherhood. It appears according to the relationship involved.

In brief, if we put together love, peace and knowledge in its real sense, they form Islam. Islam eliminated hatred through love, terrorism through peace and ignorance through knowledge. These three are the miracles that are everlasting and will remain alive until the Day of Resurrection, and the whole of humanity will benefit from this fountain gushing forth for people. Today, from the East to the West and from the United Nation to the European Union, all progress and advancement owe themselves to love, peace and knowledge. That is indeed possible due to the Prophet's mediation.

Attempts are being made by adversaries and imprudent friends at international level to sully the sacred and bright face of Islam, which is misleading the young generation. Alas! Today the hatred and malice, bloodshed and massacre, extremism and terrorism are ascribed to Islam. In truth, they were no way connected with Islam in the past, nor are they in the present nor will they be in the future. Islam is meant to obliterate all of them. Terrorism ruled before the raising of the Holy Prophet.

Defeating this rule of terrorism by means of love, Islam has bestowed on humankind the system of love, peace and knowledge.

CHAPTER 2

Messenger 🚜 of Mercy The Embodiment of Love

THE TOPIC OF LOVE AND NON-VIOLENCE IN ISLAM, IN AN environment imbued with intolerance, extremism and terrorism, is very significant for all the nations of the world. We discern the manifestations of loving humanity and eliminating violence more frequently in all the Islamic teachings and the conduct of Allah's exalted Messenger . Signifying the exalted station and glorified rank of the final Messenger , Allah Most High has revealed in the Qur'an love and mercy with clear emphasis, declaring His Esteemed Messenger the mercy incarnate. Allah says:

⟨And, (O Esteemed Messenger,) We have not sent you but
as a mercy for all the worlds.⟩¹

This holy verse of the Qur'ān vividly elaborates that Almighty Allah raised the Prophet & as an epitome of mercy and he is the embodiment of mercy for the entire universe. The Prophet & manifested this attribute of his on many occasions.

Massive violence and oppression were inflicted by the Meccan polytheists and disbelievers upon the Holy Prophet and his noble Companions. Some would get whipped and others were stretched on burning coals. Sometimes the Holy Prophet was wounded with stones and other times social boycotts were declared against him.

At the peak of ghastly violence, when the noble Companions submitted to the Holy Prophet & to invoke a curse upon the oppressors and polytheists, the Holy Prophet & replied:

¹ Qur'ān 21:107.

"I was not sent as a curser; I was only sent as a mercy." I

Despite atrocious afflictions caused by the polytheists of Mecca, the Prophet of mercy clearly stated to to the noble Companions that he was sent to humanity as a paragon of mercy.

According to Abū Hurayra, the Messenger of Allah 🗸 said:

"I was raised as an embodiment of mercy and not as a torment."2

Hence, the Holy Prophet has described himself as the embodiment of mercy and not as a source of torture and harm to others.

From the above traditions and the like, the following two exalted attributes of the Holy Prophet & have been elucidated:

- T. Love
- 2. Non-violence

These two attributes are incarnate in the personality of the most esteemed Prophet. The love of the Prophet demands of us to totally shape ourselves into the Prophetic mould, pursuing the path of non-violence. Loving the creation of God Most High is an indispensable part of the love of the Holy Prophet. Likewise, the concept of living a life of non-violence and abstinence from causing any harm to others is the quintessence of the teachings and the conduct of the esteemed Prophet.

According to Salman the Persian &, the Holy Prophet & said:

¹ Set forth by •Muslim in al-Ṣaḥāh: Kitāb al-birr wa şila wa al-adab [On Piety, Filial Duty, and Good Manners], chapter: "The Prohibition of Invoking Curses Against Creatures and Other Things," 4:2006 \$2599; •al-Bukhārī in al-Adab al-mufrad, 119 \$321; •Abū Ya'lā in al-Musnad, 11:35 \$6174; •Abū Nu'aym in Dalā'il al-nubuwwa, 1:40 \$2; •al-Bayhaqī in Shu'ab al-īmān, 2:144 \$1403; •Ibn 'Asākir in Tārīkh Dimashq, 4:92; •al- usaynī in al-Bayān wa alta'rīf, 1:283 \$754; •Ibn Kathīr in Tafsīr al-Qur'ān al-'Azīm, 3:202.

² Al-Bayhaqi, Shub al-Iman, 2:144, #1403; Ibn Asakar, Tarikh Madina Damishq, 4:92

Indeed, Allah the Most High did not raise me but as a mercy for all the worlds. ¹

This hadith describes the mercy of the exalted Prophet & with the exclusion (hasr) as it has been demonstrated in the Qur'anic verse: And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds [Q.21:107]. According to Arabic grammar, when the word $l\bar{a}$ signifying exclusion is used with negation like the word $m\bar{a}$, then the description has the benefit of exclusion. In wa $m\bar{a}$ arsalnāka illā rahmat lil 'ālamīna the word mā has been used for negation followed by illā, which describes exclusion. This exclusive construction of the sentence denotes that the Holy Prophet & has been 'only' sent as a mercy. In other words, it is not at all possible that someone may get hurt by the Holy Prophet & nor can he be a source of pain or torture for anyone, for he is mercy incarnate. Therefore, whether friend or foe, believer or disbeliever, pious or impious, whoever approaches Allah's Messenger & will be blessed with mercy, compassion, attention, kindness, forgiveness and reward and will not be subjected to any trace of avenge or disappointment. That is what has been conveyed in this hadith using the word of exclusion, "My Lord has sent me only as mercy for all the worlds."

2.1 The Personality of the Prophet & is the Paragon of Mercy and Love

The most esteemed Prophet has been raised as the greatest gift of mercy in this universe. This mercy is not acquired, but it is gifted. It expounds that this mercy is not earned by striving, training or practising, but Allah Most Gracious bestowed this mercy as an instinct in the Prophet's holy personality. It is a bestowal of Allah

^{**}Set forth by •Aḥmad b. anbal in al-Musnad, 5:268, 437 §§22361, 23757; •Abū Dāwūd in al-Sunan: Kitāb al-sunna [The Book of the Sunna], chapter: "The Prohibition of Maligning the Companions of the Messenger of Allāh a," 4:215 §4659; •al-Ṭabarānī in al-Muʿjam al-kabīr, 8:196 §7803; •Abū Nuʿaym in Dalāʾil al-nubuwwa, 1:4 §1; •al-Mundhirī in al-Targhīb wa al-tarhīb, 3:181 §3583; •Ibn Rajab in Jāmiʿ al-ʿulūm wa al-ḥikam, 1:415; •al-Haythamī in Majmaʿ al-zawāʾid, 5:69; •al-Suyūṭī in al-Durr al-manthūr, 5:688.

Most Gracious that he formed mercy an instinct in the Prophet's holy person. The day the Holy Prophet was created, Allah made his sublime physical existence and his hallowed spirit a fountain of mercy. Therefore, mercy has been kneaded in his creation and has been instilled in his instinct. When Allah Most High willed to send down to earth His biggest treasure and reservoir of His mercy and compassion and to distribute this mercy to His creation, He raised His Beloved Messenger as a magnificent treasure and a grand bestowal, the fountainhead of mercy for all the creation of the universe. According to Abū Hurayra Allah's Messenger put it in these words:

O people! Indeed, I am a mercy gifted (to all the worlds).

According to Abū Umāma 🙈, the Prophet 🎄 said:

"Indeed, He only raised me as a mercy and guidance for all the worlds."²

Of these narrations, the first demonstrates that the Prophet said: 'I am sent only as an absolute mercy to all the worlds and the realms of creation; also I am an epitome of peace, mercy, love and compassion for the whole of creation.'

The second narration implies a wide spectrum: 'Allah has sent me, to all the classes and communities of humanity as mercy and guidance, without any discrimination of colour, race and religion. Whether

¹ Set forth by •al-Dārimī in the introduction of al-Sunan, section, "How the Prophet's Affair Was in the Beginning ," 1:21 \$10; •Ibn Abī Shayba in al-Muṣannaf, 6:325 \$31782; •al- ākim in al-Mustadrak, 1:91 \$100; •al-Quḍāʿī in Musnad al-Shihāb, 2:189–190 \$1160–1161; •al-Ṭabarānī in al-Muʿjam al-awsaṭ, 3:223 \$2981 and in al-Muʿjam al-ṣaghīr, 1:168 \$264; •al-Bayhaqī in Shuʿab al-īmān, 2:143–144 \$\$\$1402, 1404, 1445; •al-Haythamī in Majmaʿal-zawāʾid, 8:257.

² Set forth by •Ahmed b. Hanbal in *al-Musnad*, 5:257, 268, 437 # 22272, 22361, 23757; •Abu Nu'aym in *Dalāil al-Nubuwah*, 1:4 #1; Mundhiri, al-Targhib w al-Tarhib, 3-181, #3583

Muslim or non-Muslim, white or black, rich or poor, I am sent to all the spheres of worlds only as mercy and guidance.'

Guidance, light, mercy, compassion and love are integrated in the holy personality of the Messenger of Allah . His inviolable existence is an eternal source of love, mercy, guidance, compassion and peace for the whole humanity. Violence, coercion, injustice, oppression and torture have no place in the sphere of his all-embracing personality. This is the crux of Islamic teachings.

2.2 THE PROPHET'S ATTRIBUTES OF MERCY AND LOVE IN EARLIER SCRIPTURES

According to 'Atā' b. Yasār : "I met 'Abd Allāh b. 'Āmr b. al-'Āṣ and said to him that we have read and heard what has been revealed in the Qur'ān about the exalted Messenger of Allah. In addition, we have also heard what the Holy Prophet , on different occasions, told us about his sacred personality, occurrences and his venerable station. Tell me about the attributes of the Messenger of Allah that have been revealed in the Torah."

'Abd Allāh b. 'Amr k replied:

أَجَلْ وَالله، إِنَّهُ لَـمَوْصُوْفٌ فِي التَّوْرَاةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿ يَآأَيُّهَا النَّبِيُ إِنَّا َ أَرْسَلْنَكَ شَلِهِدَا وَمُبَثِّرًا وَنَذِيرًا ﴾، وَحِرْزًا لِلْأُمِّيِّيْنَ. أَنْتَ عَبْدِي وَرَسُوْلِي. سَمَّيْتُكَ الْـمُتَوَكِّلَ لَيْسَ بِفَظِّ وَلَا غَلِيْظٍ وَلَا سَخَّابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُوْ وَيَغْفِرُ. وَلَنْ يَقْبِضَهُ اللهُ حَتَّى يُقِيْمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُوْلُواْ ﴿ لَا إِلَـهَ إِلَّا الله ﴾ وَيَفْتَحُ بِهَا أَعْينًا حَتَّى يُقِيْمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ بِأَنْ يَقُوْلُواْ ﴿ لَا إِلَـهَ إِلَّا الله ﴾ وَيَفْتَحُ بِهَا أَعْينًا عَمْنًا وَقُلُوبًا غُلْفًا.

Yes. By Allah! He is also described in the Torah with some of his attributes mentioned in the Qur'ān, O (Esteemed) Prophet! Surely, We have sent you as a Witness (to the truth and the creation), a Bearer of glad tidings (of the beauty of the Hereafter) and a Warner (of the torment in the Hereafter) [Q.33:45], and a protection for the unlettered. You are My

slave and Messenger. I have named you *al-Mutawakkal* [the trustworthy one] who is not vicious, harsh and loud in the markets. He does not avenge a wrongdoing with the same; rather he avoids and forgives. Allah will not take him back to Himself until He straightens His misguided community through him so that they affirm the Oneness of Allah, 'There is no God but Allah.' Likewise, through him He will open blind eyes, deaf ears and locked (polluted) hearts.¹

Allah Most High revealed the attributes of the exalted personality of the Holy Prophet in the Torah centuries before, and Musa narrated to the Children of Israel that the final Messenger of Allah would be endowed with these attributes. He will love all the members and communities of humanity. One would never find even a trace of violence, hurtfulness, harshness and inflexibility in his temperament, inward and outward conduct and in his conversation. The noble Companions experienced, day and night, the practical illustration of these attributes in the personality of the most esteemed Prophet.

2.3 Islam Protects the Rights of the Elderly and Children

Islam enjoins respect towards the elderly and compassion towards the young. According to 'Amr b. Shu'ayb, on the authority of his father, his grandfather said:

I Set forth by •al-Bukhārī in al-Ṣaḥīh: Kitāb al-buyū° [The Book of Transactions], chapter: "The Prohibition of Being Loud and Boisterous in the Marketplace," 2:747 \$2018, and in Kitāb al-tafsīr [The Book of Qurʾānic Exegesis], chapter: "On the Verse & Certainly We have sent you as a witness, a giver of glad tidings, and a warner," 4:1831 \$4558, and in al-Adab almufrad, 95 \$246; •Aḥmad b. anbal in al-Musnad, 2:174 \$6622; •al-Dārimī in al-Sunan, 1:16 \$6; •Abū Nuʿaym in ilya al-awliyā', 5:387; •Ibn Saʿd in al-Tabaqāt al-kubrā, 1:360–362; •al-Bayhaqī in al-Sunan al-kubrā, 7:45 \$13079, and in Shuʿab al-īmān, 2:137 \$1410, and in al-Iʿtiqād, 1:256; •al-Maqdisī in al-Aḥādīth al-mukhtāra, 9:460 \$435; •al-Ṭabarī in Jāmiʿ al-bayān, 9:83; •Ibn Kathīr in Tafsīr al-Qurʾān al-ʿAzīm, 2:254.

"Allah's Messenger & said, 'He is not from my Community who does not show mercy and compassion to our young and does not respect our elderly."

According to another report, "and acknowledge the rights of our elderly." ¹

The expression *laysa minnā* is a strict admonition implying 'he does not belong to us' who denies clemency and compassion to the young and does not revere the elderly. Indeed, through his saying, the Holy Prophet has imparted the teaching of moral excellence to his *Umma* which is a sublime collection of human values.

Which other religions take care of the human rights to such a height through conveying the commandment with the words: *ḥaqqa kabīrina*. Islam declares respect and reverence a right of the elderly and an obligation on others to show respect to the elderly and aged, pious or impious? Similarly, Islam has also affirmed mercy and compassion a right of the young and the obligation of the rest of the community (*Umma*) whether the young are pious or naughty.

Also, it is noteworthy to elucidate that, in the present era, there are special privileges that are arranged for the rights of senior citizens. However, this concept was first introduced to the world by the exalted Messenger of Allah . By conveying the comprehensive concept of the rights of the elderly, the Holy Prophet enjoined his community fourteen centuries ago with which the modern world is now acquainted that whoever does not revere the elderly is not from his community. This is also contained in the following tradition narrated by 'Abd Allah b. 'Abbās:

¹ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 2:207 §6935; •Abū Dāwūd in al-Sunan, Kitāb al-sunna [The Book of the Prophetic Practice], chapter: "On Mercy," 4:286 §4943; •al-Tirmidhī in al-Sunan, Kitāb al-birr wa al-ṣila [The Book of Piety and the Filial Duty], chapter: "On what has been Reported Concerning Mercy Toward Young Children," 4:322 §1920; •al-Bukhārī in al-Adab al-mufrad, 130 §355; •Ibn Abī Shayba in al-Muṣannaf, 5:214 §25359; •al-Ḥākim in al-Mustadrak, 4:197 §7353; •al-Ṭabarānī in al-Muˈjam al-kabīr, 8:308 §8154.

"He who does not show mercy to our young and respect our elders is not from us." I

2.4 Shortening Prayer for Mercy and Compassion to Minors

The entire life of the Messenger of Allah is permeated with the ideology, practice and training of mercy, love and compassion he imparted to the Companions. When he started leading the companions, male and female, in congregational ritual prayers, he would wish to recite lengthy sūras of the Qur'ān to stand longer before Almighty Allah. However, sometimes having recited only a small portion of the Qur'ān, he would hear some child crying from the rear rows or some corner of the mosque. Then he would shorten his prayer and abandon the pursuit of benefiting a long recitation in front of Allah only with the sole intention of avoiding the agony of crying child's mother. If the child had continued to cry, the attention of the mother would have been diverted towards the crying child and she would have felt impatient to end the prayer soon and soothe her child.

The Holy Prophet himself mentioned this. Anas b. Mālik & has narrated that Allah's Messenger & said:

"Indeed, I begin the prayer and wish to lengthen it, but I hear the crying of a young child and so I shorten my prayer, for I

¹ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 1:257 §2329; •al-Tirmidhī in al-Sunan, Kitāb al-birr wa al-ṣila [The Book of Piety and the Filial Duty], chapter: "On what has been Reported Concerning Mercy Toward Young Children," 4:322 §1921; •Ibn Ḥībbān in al-Ṣaḥīḥ, 2:203 §458; •al-Bazzār in al-Musnad, 7:158 §2718; •al-Ṭabarānī in al-Musjam al-awsaṭ, 5:107 §4812 and in al-Musjam al-kabīr, 11:449 §12276.

know the severe distress the mother feels due to his crying."1

In this narration, we learn the Holy Prophet's wown benevolent conduct. We can also see more unprecedented evidence of the love of humanity in the conduct of the Holy Prophet that he showed to his noble Companions. He had issued standing instructions to the Companions discharging the duties of prayer leaders in different places, so that they would shorten the recitation of *sūras* while leading the prayers (especially the night prayer) to provide ease to the ailing, elderly, tired, infirm, women and children

Abū Mas'ūd al-Anṣārī 🙇 narrates that when Allah's Messenger 💰 was informed about a Companion, the prayer-leader of his tribal mosque, who used to recite longer sūras of the Qur'ān, he said:

O people! some amongst you make people turn away (dismayed about $D\bar{\imath}n$ due to their harsh behaviour and rigid habits and practices). If any of you leads prayer, he should curtail it making recitation, bowing and prostration brief because amongst you are old, elderly and also needy (who cannot stand for long due to debility or must get back to their work immediately after prayer. Therefore, care for them, be polite with them and shorten the congregational prayer.²

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-adhān [The Book of the Azan], chapter: "On the One who Lightens his Prayer when Young Children Cry," 1:250 \$677; •Muslim in al-Ṣaḥīḥ, Kitāb al-ṣalāh [The Book of Prayer], chapter: "Commanding the Imams to Lighten the Prayer," 1:343 \$470; •Aḥmad b. Ḥanbal in al-Musnad, 3:109 \$12086; •Ibn Ḥibbān in al-Ṣaḥīḥ, 5:510 \$2139; •Abū Yaʿlā in al-Musnad, 5:441 \$3144; •al-Bayhaqī in al-Sunan al-kubrā, 2:393 \$3848, and in Shuʿab al-īmān, 7:477 \$11054.

² Set forth by •al-Bukhārī in al-Ṣahīh: Kitāb al-adhān [The Book on the Azan], chapter: "Concerning He Who Complains about His Imam When the Latter Lengthens the Prayer for Too Long," 1:249 §672; •Muslim in al-Ṣahīh: Kitāb al-ṣalāh [The Book of Prayer], chapter: "On Commanding the Imams to Lighten the Prayer," 1:340 §466.

Abū Hurayra & has also narrated a hadith containing the same command. The Messenger of Allah & said:

"When one of you leads others in prayer, shorten it, for among them are the young, elderly, weak, infirm and the ill. And if one of you prays alone, let him pray for as long as he wants."^I

This is the true picture of Islam—the pure practice and conduct of the Prophet of Islam. In addition to accommodating human values, agonies and personal, and physical concerns of fellow human beings, Islam also cares for human feelings and sentiments to the extent that the Holy Prophet in not only gave up prolonged standing during prayer and shortened his own prayer, but also expressly elucidated it to the *Umma* for effective implementation. So he has conferred on us the basic principle of tenderness even in the acts of worship—the prayer-leader should always be compassionate to his followers. His merciful and clement commands demonstrate that the fundamentals of the Prophet's thought and ideology was imbued in ease, gentleness, facilitation, mercy and compassion for others.

I Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-adhān [The Book of the Azan], chapter: "When One Prays Alone Let Him Lengthen it for as Long as He Likes," I:248 §671; •Muslim in al-Ṣaḥīḥ, Kitāb al-ṣalāh [The Book of Prayer], chapter: "On Commanding the Imams to Lighten the Prayer," I:341 §467; •Ahmad b. Ḥanbal in al-Musnad, 2:486 §10311; •Abū Dāwūd in al-Sunan, Kitāb al-ṣalāh [The Book of Prayer], chapter: "On Lightening the Prayer," I:211 §794; •al-Tirmidhī in al-Sunan, Kitāb al-ṣalāh [The Book of Prayer], chapter: "On What has been Reported Regarding the Statement that if One of You Leads the People in Prayer, that He Should Lighten It," I:461 §236; •al-Nasā'ī in al-Sunan, Kitāb al-imāma [The Book on the Imamate], chapter: "On the Duty of the Imam to Lighten [the Prayer]," 2:94 §823; •Mālik in al-Muwaṭṭa', Kitāb ṣalāt al-jamā'a [The Book on the Congregational Prayer], chapter: "What is Done in the Congregational Prayer," I:134 §301; •Ibn Ḥibbān in al-Ṣaḥīḥ, 5:56 § 1760; •al-Bayhaqī in al-Sunan al-kubrā, 3:117 §5058.

2.5 Islam is a Religion $[D\bar{I}N]$ of Gentleness and Clemency

Gentleness and clemency are the distinctions of Islam. 'Abd Allāh b. 'Abbās & narrates:

A man asked Allah's Messenger , 'Which religion is the most beloved in the sight of Allah?' The Messenger replied, 'The one which is the easiest and based on tolerance.'"

According to 'Ā'isha , Allah's Messenger said on the occasion of 'Īd:

"I have been sent with the most tolerant $D\bar{\imath}n$ (easiest religion)."²

The study of the conduct of the Holy Prophet & enlightens that he never adopted an extremist approach in any matter and preferred gentleness, easiness, mercy and compassion by staying always moderate and balanced. According to 'A'isha ::

"The Prophet would always prefer and approve the conduct of the noble Companions which would become the source of gentleness and easiness for them.³

The mother of Companions, Aisha , has narrated another hadith that draws the attention of the *Umma* to a specific aspect of the

¹ Set forth by •Aḥmad b. Ḥanbal, al-Musnad, 1:236; •Abd b. Ḥumayd, al-Musnad, p. 199 \$569; •al-Bukhārī, al-Adab al-mufrad, p. 108 \$287.

² Set forth by •Aḥmad b. Ḥanbal, al-Musnad, 6:116, 233; •al-Ḥumaydī, al-Musnad, 1:123 §254; •Ibn Ḥajar, Fatḥ al-bārī, 2:444.

³ Ibid., Bk.: Mawāqīt al-ṣalāt [The Timing of the Prayers], Ch.: "On the Missed Prayers that Can Be Prayed After the 'Aṣr Prayer," 1:213 §565.

Prophet's & conduct:

"Never was Allah's Messenger & presented with two options except that he would choose the easier of the two, so long as it was not a sin."

The Prophet would opt for the easier act in order that the *Umma* would not forsake it and the *Umma* would stay steadfast due to its inherent easiness. The hard and arduous act is usually given up after a while and breaks the continuity. Therefore, the Holy Prophet would always prefer the easier acts for the facilitation and easiness of the *Umma* and make it a long-lasting practice. Numerous examples from the biography of Allah's Messenger can be quoted in this regard. The following tradition would suffice to elaborate the point.

Abū Hurayra 🙈 has narrated that the Messenger of Allah 🗸 said:

"If I had not regarded it a hardship for my *Umma*", or said, for humanity, I would have enjoined them to brush their teeth before every ritual prayer."²

Another hadith report relates that the Holy Prophet said:

"I would have enjoined them to brush their teeth before every ritual ablution."³

¹ Ibid., Bk.: al-Manāqib [The Exemplary Virtues], Ch.: "The Qualities of the Prophet ," 3:1306 \$3367; •Muslim in al-Ṣaḥīḥ: Bk.: al-Faḍāʾil [Virtues], Ch.: "The Prophet's Distance Away from Sins," 4:1813 \$2327.

² Al-Bukhari, al-Sahih, Bk: Friday, Ch: Brushing teeth on Fridays, 1:303, #847

³ Al-Bukhari, al-Sahih, Bk: Friday, Ch: Brushing teeth on Fridays, 1:303, #847

2.6 Appreciation of Deeds Rests on Gentleness and Politeness

It must be kept in view that appreciation and approval of pious deeds by Allah Most High does not predicate on a quantitative scale. Fulfilling the rights and dealing with people is based on adopting effective attention to human rights, politeness and excellence in conduct. Most of the Prophet's injunctions draw our attention to adopting gentleness and politeness in our daily life.

According to 'A'isha &, the Holy Prophet & said:

"O 'A'isha, God is Gentle and He loves gentleness in everything." I

In another tradition: According to 'Ā'isha ::

"Allah's Messenger said: 'O 'Ā'isha, God is Gentle and He loves gentleness. He bestows for gentleness what He does not bestow due to harshness."²

It is Allah's Gentleness to His creation that He is the Most-Compassionate, Ever-Merciful and Most-Forgiving. His gentleness is

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], Ch.: 'What is to be Done When a Non-Muslim Citizen [or Anyone Else] Presents Himself', 6:2539 §6528. •Ibn Mājah in al-Sunan: Kitāb al-adab [The Book of Good Manners], Ch.: 'On Kindness', 2:1216 §3688.

² Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb [The Book of Piety, Filial Duty and Good Manners], Ch.: 'The Virtue of Gentleness', 4:2003 §2593. •Abū Dāwūd in al-Sunan: Kitāb al-adab [The Book of Good Manners], Ch.: 'On Gentleness', 4:254 §4807. •Aḥmad b. Ḥanbal in al-Musnad, 1:112 §902.

that He is the Lord of infinite mercy, Lord of all the worlds and a Sustainer. His gentleness is also sublime generosity, forgiveness and oft-relenting. Hence, He likes gentleness in all practices and loves all those who practise gentleness. He befittingly rewards gentle and polite but blights the deeds devoid of politeness.

According to Jarīr b. Abd Allāh &, he heard the Messenger of Allah & say:

"He who is denied gentleness (mercy and compassion, take it for granted that he) is denied all good (by Allah)." I

Therefore, in the light of these injunctions of the Prophet \clubsuit , the secret of all acts of piety and goodness lies in gentleness and politeness. Whoever does not have politeness, even if all the struggle of that person is for promoting $D\bar{\imath}n$, Allah has not left any goodness for him and he has been deprived of every good.

The Prophet & has also said:

"Kindness and gentleness is such a (magnificent) blessing that Allah enhances (the value, weight, import and reward of) the matter kneaded in gentleness. However, the act devoid of gentleness would lose its value and get abased and demeaned."²

It denotes that a pious act will be considered exalted in the sight of Allah due to its inherent quality of compassion and kindness.

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Bk.: al-Birr wa al-ṣila wa al-ādāb [Piety, Keeping Family Ties and Good Manners], Ch.: "The Virtue of Gentleness," 4:2003 \$2592; •Abū Dāwūd in al-Sunan: Bk.: al-Adab [Good Manners], Ch.: "Gentleness," 4:255 \$4809; •Aḥmad b. Ḥanbal in al-Musnad, 4:362; •Ibn Mājah in al-Sunan: Bk.: al-Adab [Good Manners], Ch.: "Gentleness," 21:1216 \$3687; •Ibn Ḥibbān in al-Ṣaḥīḥ, 2:308 \$598.

² Muslim, al-Sahih, Bk: Piety and recompense of propriety, chapter: Gentleness, 4:2004, #2594; Abu Dawud, al-Sunan, Bk: jihad, chapter: What has come to us about emigration and peace, 3:3, #2478

Contrarily, a righteous act, even if it relates to promoting and spreading Islam, will lose its weight, value and productivity due to its harshness.

What could be offered more to humanism and decency by any religion or by any code of life?

2.7 IMAMS AND HADITH SCHOLARS OF EARLY TIMES ON LENIENCY AND CLEMENCY

The concept to practise $D\bar{\imath}n$ is not new. Allah's Messenger imparted the divine teachings of leniency, mercy and compassion to his *Umma* fourteen centuries ago. However, it is regrettable that some of the scholars of $D\bar{\imath}n$ are not even inclined to give ear to these teachings, due to their narrow mindset, limited study, and cursory cognizance. On the other hand, the secular mindset of the modern generations of both non-Muslims and Muslims also perceives that perhaps Islam is devoid of the concept of a true $D\bar{\imath}n$ of ease, compassion and politeness.

The ideologies of these three categories sprout from the dearth of knowledge, lack of awareness and partiality. The people of knowledge and wisdom are aware that Imam al-Bukhārī, Imam Muslim and other scholars of hadith were not born in modern times or in Europe or America. They earned the status of scholars of hadith thirteen hundred years before. They collected the Prophetic traditions in their respective books of hadith and formulated chapters on Islam as $D\bar{\imath}n$ of ease and facility.

It should be remembered that none of the imams have set up any chapter in any of their hadith compendiums with titles depicting Islam as harsh or coercive. That was the era of Islam's scholastic predominance and world power of its time with regards to its vastness and might.

Islam was a superpower of its time and Imam al-Bukhārī lived in that era. However, instead of terrifying the world by megalomaniac policies, Islam would enlighten the world with its divine light of humanitarian and altruistic pursuits. In Imam al-Bukhārī's formulations in his book al-Saḥīḥ al-Bukhārī, the chapters on Islam as the Dīn of ease and facility prove that what we today preach as Islam's teachings on mercy and clemency are not our own personal ideological endeavours, but the scholars of hadith collected all these teachings contained in Prophetic

traditions in their hadith books thirteen centuries ago. According to Abū Hurayra 🙇, Prophet 🎄 said:

"Indeed, the religion is ease, and no one makes it hard on himself otherwise he will be overpowered." ¹

Therefore, Islam is a $D\bar{\imath}n$ that has never accommodated any harshness and extremism. It has discouraged, rejected and impeded even from calling towards Islam and preaching it in a harsh or aggressive manner to make people embrace faith. Islam opposes harshness and aggression and promotes facility and mercy. Allah has declared it in the Qur'ān:

There is no compulsion in Dīn (Religion). 2

The following Prophetic traditions amply prove that Islam is a $D\bar{\imath}n$ of politeness and easiness. Qatāda has reported that when asked about the most excellent $D\bar{\imath}n$, the Prophet $\hat{\mathscr{L}}$ said twice:

Indeed, the best of your religion is the easiest of it; indeed, the best of your religion is the easiest of it.³

In reality, no system of life is more modern than Islam. The young generation need to study Islam in depth; they should not decide without study and merely on hearsay that Islam has borrowed the concepts of human rights and human values from the Western world.

¹ Ibid., Bk.: al-Īmān [The Faith], Ch.: "The Religion is Ease," 1:23 §39.

² Qur'ān, 2:256.

³ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 3:479; •al-Haythamī in Majmaʿ al-zawāʾid, 1:61; and cited by •Ibn Ḥajar in Fatḥ al-Bārī, 1:94; while al-Ṭabarānī in al-Muʿjam al-kabīr, 18:230 \$573; •Ibn Abī ʿĀṣim in al-Āḥād wa al-mathānī, 4:349 \$2383; al-Quḍāʿī in Musnad al-Shihāb, 2:219-220 \$\$1224-1225; and al-Maqdisī in al-Aḥādīth al-mukhtāra (7:132 \$2565).

The Messenger of Allah bestowed the golden principles fourteen centuries ago to uproot terrorism and extremism. The West was then passing through the Dark Ages. America was not yet discovered. The sun of guidance shone on the land of Medina; the Prophet who was created first and raised last, the crown of the universe, imparted knowledge to the whole humanity to condemn extremism.

The question is, at that historical juncture, why was extremism denounced? Was the era of ignorance sunk in the darkness of extremism? The answer is yes; disbelief has always been extreme while Islam has always been compassionate and merciful. Therefore, extremism needed to be rejected and denounced in the past and also in the present. Extremism was manifested in different forms in every era and has always existed as a philosophy of life. However, contrary to that, a parallel philosophy of moderation and propriety has also existed in every era.

2.8 CONDUCT BASED ON EXTREMISM IS CONTRARY TO ISLAMIC TEACHINGS

While talking to Companions, the Messenger of Allah $\stackrel{*}{\bowtie}$ twice explained that the excellent bearing of religion is premised on easiness, provision, benevolence, mercy and compassion. The one based on ease and provision should be regarded as the virtuous and exalted $D\bar{\imath}n$. Repeating his injunction, the Prophet $\stackrel{*}{\bowtie}$ emphasized that if someone pursues the path of extremism, he should not be taken as a true Islamic model because Islam is only a polite and courteous way of life. The Messenger of Allah $\stackrel{*}{\bowtie}$ himself defined politeness, compassion and easiness as the only excellent way that is inherent in Islam.

According to 'Urwa &, when the Companions asked from the Holy Prophet & about an issue:

أَعَلَيْنَا حَرَجٌ؟

Is there any harm in this (particular act)?

The Holy Prophet & repeated three times: "There is no harm, there is no harm, there is no harm." Then said:

"O people! Indeed Allah's Dīn lies in ease." 1

Saying it three times "there is no harm" stamps its veracity that the essence of Allah's Religion, Islam, lies in easiness, facilitation, clemency and mercy. Therefore, one should reject the philosophy and practice of those who display extremism in their temperament and disposition. A conduct that negates easiness and politeness is far from Islamic teachings.

2.8.1 Injunctions to abstain from violence and extremism

The Prophetic traditions comprise countless episodes that demonstrate clear injunctions of Allah's Messenger to pursue life immersed in moderation, tolerance, compassion and easiness. He forbade extremism, exaggeration and violence in performing all our daily deeds and acts of worship. It is advised to all those Muslims who have been turned into extremists by adopting wrong interpretations of jihad to read what the Prophet has said about Islam. 'Abd Allah b. 'Abbās has narrated that the Messenger of Allah said:

"Beware of going to extremes in the religion."2

The Messenger of Allah & adored moderation all his life and declared it the true religion. The Qur'an has unequivocally declared

¹ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 5:69; •al-Bukhārī in al-Tārīkh al-kabīr, 7:30–31 \$135; •Ibn Abī ʿĀṣim in al-Āḥād wa al-mathānī, 2:397 \$1190; •Abū Yaʿlā in al-Musnad, 12:274 \$6863; •Ibn al-Qāniʿ in Muʿjam al-Ṣaḥāba, 2:262 \$780; and cited by •al-Haythamī in Majmaʿ al-zawāʾid, 1:61–62.

² Set forth by •al-Nasāʾī, al-Sunan, 5:268 §3058; •Ibn Mājah, al-Sunan, 2:1008 §3029; •Ibn Ḥibbān, al-Ṣaḥīḥ, 9:183–184 §3871; •Abū Yaʿlā, al-Musnad, 4:316 §2427; •al-Ṭabarānī, al-Muʿjam al-kabīr, 12:156 §12747; •al-Bayhaqī, al-Sunan al-kubrā, 5:127.

Muslims a tolerant, moderate and balanced community—ummatan wasaṭan—conveying the message that this community treads the path of moderation and balance. However, the one who deviates from this path of equilibrium and adopts extremism exits himself from the Muslim community and also casts himself out of the ambit of Islam.

The Qur'an says:

But call to mind the blessing of Allah upon you when you were enemies (one to another). Then He created the bond of love amongst your hearts, and by His blessing you became brothers. And you (had reached) the brink of a pit of the Fire (of Hell) but He rescued you from it.

So it is the bond of love that melted the callous hearts with its warmth and galvanized them into one community, enjoying fraternity, geniality and altruism because:

2.8.2 Prophet's Admonition to Perpetrators of Extremism in Religion

Anas b. Mālik & has narrated that a delegation of three persons came to the Prophet & They were consistent observers of night vigil, regular fast-keepers and abstainers from the world. They wanted to know

¹ Qur'ān, 3:103.

² Set forth by •al-Nasā'ī, al-Sunan, 5:268 \$3058; •Ibn Mājah, al-Sunan, 2:1008 \$3029; •Ibn Ḥibbān, al-Ṣaḥīḥ, 9:183–184 \$3871; •Abū Ya'lā, al-Musnad, 4:316 \$2427; •al-Ṭabarānī, al-Mu'jam al-kabīr, 12:156 \$12747; •al-Bayhaqī, al-Sunan al-kubrā, 5:127.

the Prophet's daily routine in acts of worship and practices. They thought that knowing the Prophet's routine and absolute following would enhance their acts of worship and devotion. They were apprised of the Prophet's standard practice of observing night vigil, taking rest, and observing and breaking fast (hence, leading a balanced and poised life). Learning that, the three visitors, who came with extremist views about worship, felt humble but adamant to continue with their strenuous acts of worship. Considering the Messenger of Allah pure of all sins and absolutely pious, they held themselves too sinful to relax and thought it imperative to attain to Allah's proximity and forgiveness through assiduous and diligent worship. Thus, they could not withdraw from their abundant devotion and hard struggle to consistently perform acts of worship. One of them said:

"I shall fast perpetually and never break my fast."

The other said:

"I shall always pray the whole night."

The third one also vowed:

"I will always distance myself from women and will never marry."

All the three visitors pledged themselves to persist with their routine of tireless worship and resolved never to relax. Meanwhile, the Messenger of Allah , upon hearing their conversation, inquired:

"Are you the ones who have uttered this and this?"

They submitted: "Yes, O Messenger of Allah ..."

Then he said:

"By Allah! I fear Allah more than you do and I guard myself more against sins due to His fear."

He told them that he had stronger passion of Allah's worship, fear and wariness than they all had.

"Yet I fast and break my fast, I pray and take rest, and I marry women as well."

Remember:

"Whoever deviates from my Sunna is not from me."

There are three aspects observed in this hadith:

- a. Observing the night vigil every night without any rest.
- b. Fasting daily without breaking it.
- c. Never marrying, abstaining from a balanced worldly life.

The Messenger of Allah sternly spurned these three ideas based on assiduousness and labour. He explicitly mentioned that he was the most God-fearing, most pious and most ardent worshipper, but the most of all his methodology promoted balance. He would perform worship but relax and sleep too. He would observe fasts but also break it. He would marry and fulfil the rights of his wives. These are his practices and mode of conduct. The one who would not follow his Sunna (practices) and mode of conduct would not belong to his *Umma* (community).

¹ Ibid., Bk.: al-Nikāḥ [The Marriage], Ch.: "The Encouragement to Marry," 5:1949 §4776; •Muslim in al-Ṣaḥīḥ: Bk.: al-Nikāḥ [Marriage], Ch.: "The Recommendation of Marriage for Those who are Able," 2:1020 §1401.

2.8.3 EXTREMISTS ARE PROMISED ERADICATION

'Abd Allah b. Mas'ūd has narrated that Allah's Messenger 🗸 said:

هَلَكَ الْمُتَنَطِّعُونَ.

"Ruined are the extremists who exceed limits." I

Al-mutanațți^cūn are the people who are extremists, radicals and illogical. This hadith report is an evident message against extremism.

2.9 No Philosophy is Comparable to Islam's Altruistic Teachings

Islam has enhanced and elevated its teachings about human emotions and empathy par excellence. No philosophy of the world can be juxtaposed with Islam in any philanthropic pursuits. It is unfortunate that we have not understood Islam to its real depths. The secular mindsets fail to attain its glory and deny it, while those who claim to be the Muslims portray a deplorable picture of Islam, due to their ignorance and lack of acquaintance with its basic knowledge. This is causing the unjust disrepute to this religion of mercy and compassion.

Islam, which urges us to shorten our exalted act of ritual prayer for providing comfort to the mother's agony and child's crying – how could it tolerate or allow the beheading and butchering of a child? How could it allow firing bullets straight to the chest, or tolerate it when someone's house is burnt and hundreds of thousands of children, women, elderly and ailing are subjected to carnage and are blasted by suicide bombers? What link do these brutal culprits have with Islam and the Qur'an that they call themselves Muslims? They are the ones who have labelled their self-interpreted ideology as Islam and have brought disrepute into Islam. In reality, they are the enemies of Islam who are ignorant about the blessings, compassion, mercy and dignity of Islam. The Messenger of Allah would always teach his noble Companions to follow the path of balance, moderation, easiness and convenience, and would always forbid extremism and illogical thinking.

Muslim al-Sahih

To become a true believer, we are required not only to embrace ideologically the teachings of the Holy Prophet , but also to practically demonstrate them in society.

As Muslims, we should know which actions are according to Islam and which actions exit Islam. By knowing them, we can unite and free the God-given land of Pakistan from terrorism and extremism.

Our peace will be a dream; it cannot be practically implemented until we rise as a unit above the political interests and eliminate the extremist and terrorist elements, their supporters, abettors and masterminds. We need to give the slogans to society about love and non-violence, which is the foundation of the Holy Prophet's teachings of peace, mercy, love and compassion.

CHAPTER 3

The Sanctity of Blood and Human Dignity

3.1 The Inviolability of a Believer Exceeds that of the Ka^c ba

There are some people who declare that the majority of the Muslims are disbelievers, polytheists and innovators on account of political, ideological or religious differences, and subsequently massacre them ruthlessly. They must know the sanctity and honour of a believer's life in the sight of God and His Messenger . The Prophet declared the honour and dignity of a believer greater than that of the Ka^cba , the Sacred House of God. Imam Ibn Mājah transmitted a hadith on this subject.

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﴿ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﴿ يَطُوفُ بِالْكَعْبَةِ، وَيَقُولُ: مَا أَطْيَبَكِ وَأَطْيَبَ رِيْحِكِ! مَا أَعْظَمَكِ وَأَعْظَمَ حُرْمَتَكِ! وَالَّذِي نَقْسُ مُحَمَّدٍ بِيَدِهِ، لَحُرْمَةُ الْـمُؤْمِنِ أَعْظَمُ عِنْدَ اللهِ حُرْمَةً مِنْكِ، مَالِهِ، وَدَمِهِ، وَأَنْ نَظُنَّ بِهِ إِلَّا خَيْرًا.

'Abd Allāh b. 'Umar & said, "Once, I saw the Messenger of God & circumambulating the Ka'ba and he was addressing it: 'How excellent you are and how sweet your smell is! How grand you are and how grand your sacredness is! By the One in Whose Hand is Muhammad's soul, the inviolability of a believer's property and blood is greater in the sight of God than your sacredness. We must think only well of a believer."

¹ Set forth by •Ibn Mājah in *al-Sunan*: *Kitāb al-fitan* [The Book of Tribulations], chapter: "The Inviolability of a Believer's Blood and Property", 2:1297 §3932. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:396 §1568. •al-Mundhirī in *al-Targhīb wa al-tarhīb*, 3:201 §3679.

3.2 KILLING A HUMAN IS A GRAVE SIN LIKE DISBELIEF Imam Abū Manṣūr al-Māturīdī, one of the Imams of *Ahl al-Sunna* in theology, interpreted the verse:

Whoever kills a person [unjustly], except as a punishment for murder or [as a prescribed punishment for spreading] disorder in the land, it is as if he killed all of humanity § ¹

declaring that murder can be an act of disbelief. He wrote:

مَنِ اسْتَحَلَّ قَتْلَ نَفْسٍ حَرَّمَ اللهُ قَتْلَهَا بِغَيْرِ حَقِّ، فَكَأَنَّمَ اسْتَحَلَّ قَتْلَ النَّاسِ جَيْعًا، لِأَنَّهُ يَكْفُرُ بِاسْتِحْلَالِهِ قَتْلَ نَفْسٍ مُحَرَّمٍ قَتْلُهَا، فَكَانَ كَاسْتِحْلَالِهِ قَتْلَ النَّه يَصِيْرُ كَافِرًا بِالْكُلِّ. . . . وَهُو مَا قِيْلَ: إِنَّهُ يَجِبُ عَلَيْهِ مِنَ الْقَتْلِ مِثْلَمَا وَعَمْ النَّاسَ جَيْعًا، وَفَعُ ذَلِكَ عَنْ وَعَمَ النَّاسَ جَيْعًا دَفْعُ ذَلِكَ عَنْ أَنَّهُ لَوْ قَتَلَ النَّاسَ جَيْعًا دَفْعُ ذَلِكَ عَنْ نَفْسِهِ وَمَعُونَتُهُ لَهُ ، فَإِذَا قَتَلَهَا أَوْ سَعَى عَلَيْهَا بِالْفَسَادِ، فَكَأَنَّمَا سَعَى بِذَلِكَ عَنْ فَلِي النَّاسِ كَافَةً وَهَذَا يَدُلُّ أَنَّ الْآيَةَ نَزَلَتْ بِالْخُكْمِ فِي أَهْلِ الْكُفْرِ وَأَهْلِ الْإِسْلَامِ جَيْعًا ، إِذَا سَعَوْا فِي الْأَرْضِ بِالْفَسَادِ.

Whoever declares lawful the killing of a person whose killing has been forbidden by God (except when there is a valid reason), it is as if he considers it lawful to kill all of humanity. This is because he disbelieves by his declaring lawful the killing of one whose killing is unlawful. This is akin to declaring lawful the killing of all of humanity, because the one who disbelieves in one verse from God's Book disbelieves in the whole of it. . . .

¹ Qur'ān 5:32.

This verse contains another possible angle of interpretation, and it is as has been said: His murder of one person entails the same burden [in the Hereafter] as if he killed all of humanity. Another possible angle of interpretation is that it is necessary for everyone to make a collective effort to help and save the peaceful person from murder. So, when the murderer kills that harmless soul or attempts to harm it, it is as if he is attempting to do that to everyone. . . . This indicates that the verse was revealed as a ruling for the people of disbelief and the people of Islam together, if they sow corruption in the earth. ¹

In his al-Lubāb fī 'ulūm al-Kitāb, Abū Ḥafṣ al-Ḥanbalī interpreted the Qur'ānic verse, "it is as if he killed all of humanity", and declared that the murder of one individual is comparable to the killing of all of humanity, and he quoted the sayings of different imams in support of this position.

قَالَ مُجَاهِدٌ: مَنْ قَتَلَ نَفْساً مُحَرَّمَةً يَصْلَى النَّارَ بِقَتْلِهَا، كَمَا يَصْلَاهَا لَوْ قَتَلَ النَّاسَ جَمِيْعًا. وَقَالَ قَتَادَةُ: أَعْظَمَ اللهُ أَجْرَهَا وَعَظَمَ وِزْرَهَا، مَعْنَاهُ: مَنِ النَّاسَ جَمِيْعًا. وَقَالَ الْحَسَنُ: اسْتَحَلَّ قَتْلَ النَّاسَ جَمِيْعًا. وَقَالَ الْحَسَنُ: ﴿ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا. وَقَالَ الْحَسَنُ: ﴿ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ﴾ ، يعني: أَنَّهُ يَجِبُ عَلَيْهِ مِنَ الْقِصَاصِ بِقَتْلِها، مِثْلُ الَّذِي يَجِبُ عَلَيْهِ لَوْ قَتَلَ النَّاسَ جَمِيعًا.

قَوْلُهُ تَعَالَى: ﴿إِنَّمَا جَزَآؤُا ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولُهُ وَيَسْعَوْنَ فِي ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُواْ أَوْ يُصَلَّبُواْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنفَوْا مِنَ ٱللَّذِينَ وَلَهُمْ فِي ٱللَّذِينَ وَلَهُمْ فِي ٱللَّذِينَ عَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ فَٱعْلَمُواْ أَنَّ ٱللَّهَ غَفُورً عَظِيمً. إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ فَٱعْلَمُواْ أَنَّ ٱللَّهَ غَفُورً

Abū Mansūr al-Māturīdī, Ta'wilāt Ahl al-Sunna, 3:501.

² Qur'ān 5:32.

رَّحِيمٌ}

وَقَوْلُهُ: ﴿ يُحَارِبُونَ ٱللَّهَ ﴾، أَيْ: يُحَارِبُونَ أَوْلِيَاءَهُ، كَذَا قَدَّرَهُ الجُّمْهُورُ. وَقَالَ الزَّخَشَرِيُّ: يُحَارِبُونَ رَسُولَ الله، وَمُحَارَبَةُ الْـمُسْلِمِيْنَ فِي حُكْمِ مُحَارَبَتِهِ. نَزَلَتْ هَذِهِ الْآيَةُ فِي قُطَّاعِ الطَّرِيْقِ مِنَ الْـمُسْلِمِيْنَ. (وَهَذَا قَوْلُ) أَكْثَرَ الْفُقَهَاءِ.

أَنَّ قَوْلَهُ تَعَالَى: ﴿ اللَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ﴾ يَتَنَاوَلُ كُلَّ مَنْ يُوصَفُ بِهِذِهِ، سَوَاءٌ كَانَ مُسْلِمًا أَوْ كَافِرًا، وَلَا يُقَالُ: الْآيَةُ نَزَلَتْ فِي الْكُفَّارِ، لِأَنَّ الْعِبْرَةَ بِعُمُومِ اللَّفْظِ لَا بِخُصُوصِ السَّبَبِ، فَإِنْ نَزَلَتْ فِي الْكُفَّارِ، لِأَنَّ الْعِبْرَةَ بِعُمُومِ اللَّفْظِ لَا بِخُصُوصِ السَّبَبِ، فَإِنْ فَيْلَ: الْـمُحَارِبُونَ هُمُ الَّذِيْنَ يَعْتَمِعُونَ وَلَمْ مُنَعَةٌ، وَيَقْصِدُونَ الْـمُسْلِمِيْنَ فِي أَرْوَاحِهِمْ وَدِمَائِهِمْ، وَاتَّفَقُوا عَلَى أَنَّ هَذِهِ الصِّفَةَ إِذَا حُصِلَتْ فِي الْأَمْصَارِ، فَقَالَ الصَّحْرَاءِ كَانُوا قُطَّاعَ الطَّرِيْقِ، وَأَمَّا إِنْ حُصِلَتْ فِي الْأَمْصَارِ، فَقَالَ الصَّحْرَاءِ كَانُوا قُطَّاعَ الطَّرِيْقِ، وَأَمَّا إِنْ حُصِلَتْ فِي الْأَمْصَارِ، فَقَالَ الْأَوْزَاعِيُّ وَمَالِكٌ وَاللَّيْفِ بَنُ سَعْدٍ وَالشَّافِعِيُّ: هُمْ أَيْضًا قُطَّاعُ الطَّرِيْقِ، وَأَمَّا إِنْ حُصِلَتْ فِي الْمُدُنِيَةِ وَمَالِكُ وَاللَّيْفِ مَنَ اللَّهُ وَاللَّيْقِ وَعُمُومِهَا، وَلِأَنَّ هَذَا حَدُّ فَلَا يَغْتَلِفُ كَسَائِرِ الْحُمُونُ وَ الْحَدُقُولَ وَلَا الْمُدُنِ يَكُونُونَ أَعْظَمَ ذَنْبًا فَلَا أَقَلًا مِنَ الْمُسَاوَاةِ، وَاحْتَجُوا بِالْآيَةِ وَعُمُومِهَا، وَلِأَنَّ هَذَا حَدُّ فَلَا يَغْتَلِفُ كَسَائِرِ الْحُلُودِ.

Mujāhid said, "If someone kills a soul unjustly, he will go to Hell due to that murder, just as he would have gone to Hell if he killed entire humanity." Qatāda said, 'God has made the reward for saving it [a life] tremendous and made the burden of sin [for taking a life unjustly] tremendous too. This means that whoever declares it lawful for himself to kill a Muslim, it is as if he killed all humanity'. Interpreting the same verse, al-Ḥasan al-Baṣrī said, "This means that he is liable to legal retribution [qiṣāṣ] for killing it [the sinless soul] as would be the person who killed all of humanity."

God says: \[
\begin{aligned}
Indeed, those who wage war against God and
\end{aligned} His Messenger and remain engaged in creating mischief in the land [i.e., perpetrate terrorism, robbery and burglary amongst peoplel, their punishment is that they should be slain, or crucified, or their hands and their feet on opposite sides should be cut off, or that they should be exiled from the land. That is for them a humiliation in this world, and for them there is a terrible torment in the Hereafter—except those who turn to God in repentance before you overpower them. So, know that God is Most Forgiving, Ever-Merciful. The phrase in the verse, "yuhāribūn Allāh" (wage war against God), implies that they wage war against the friends of God. That is the interpretation maintained by the overwhelming majority of scholars. Al-Zamakhsharī said, "They wage war against the Messenger of God, and waging war against the Muslims takes the same ruling as waging war against him." This verse was revealed about the brigands [highway robbers: quttā' al-tarīa] amongst the Muslims, and [this position is held by most of the jurists.2 Indeed, God's statement, Those who wage war against God and His Messenger and remain engaged in creating mischief in the land, includes everyone who possesses these traits, whether he is a Muslim or a disbeliever. One cannot object or claim that the verse was revealed regarding the disbelievers, because the point of consideration is the generality of its expression, not the particular circumstance in which it was revealed.³ If it is said that those who wage war [muhāribūn] are those who join forces and who possess power and target the Muslims in their lives and wealth, and that they [the scholars] agree that if these traits are found amongst people of the desert wastelandsthen they are brigands. And if these traits are adopted by a group residing in cities, al-Awzācī, Mālik, Layth b. Sacd

I Ibid., 5:33-34.

usayn al-Baghawī, Ma'ālim al-Tanzīl, 2:33; and al-Rāzī, al-Tafsīr al-kabīr, 11:196.

³ This is a maxim of Our anic hermeneutics. Ed.

and al-Shāfiʿī all agree that they, too, are considered brigands and that the same prescribed punishment is to be applied against them. They stated that when their crimes take place in populated areas the sin is severer. They inferred this from the aforementioned verse and the generality of its expression, and because it is a prescribed punishment, it is therefore no different from the other prescribed punishments.¹

The humiliating punishment of a murderer who intentionally kills a believer can be understood from the verse wherein God mentioned the punishment of Hell for these sinners with phrases such as 'abide for ages', 'His wrath', 'curse him' and 'dreadful torment'. God says,

*But he who kills a Muslim deliberately, his recompense will be Hell, wherein will he abide for ages. God will afflict him with His wrath and will curse him. And He has prepared for him a dreadful torment.

3.3 Murder of a Human is the Greatest Wrong Like Polytheism

Ibn Kathīr (d. 774 AH) interpreted the verse,

But he who kills a Muslim deliberately,3

declaring intentional murder a major sin that it is so severe and grave that God has mentioned it in conjunction with the greatest wrong—that of *shirk*, or idolatry. He writes:

¹ Abū Ḥafṣ al-Ḥanbalī, al-Lubāb fī 'ulūm al-Kitāb, 7:301.

² Qur'ān 4:93.

³ Qur'ān 4:93.

This is a stern warning and emphatic Divine threat to those who perpetrate this grievous sin that is connected—in more than one verse in God's Book—with the taking of partners in worship along with God. The Most High says in Sūra al-Furgān, & And [the believers are] those who do not worship any other god besides God, or kill a soul unlawfully—except with just cause—or commit adultery. FAnd God says, & Say [O Prophet], "Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; treat your parents with excellence and do not kill your children owing to poverty. We alone give you sustenance and [will provide for] them as well. And do not draw near to shameful deeds, be they open or hidden. And do not kill the soul whose [killing] God has forbidden, except when it is justified [legally]. These are the injunctions He has enjoined upon you so that you may apply reason". [Qur'ān 6:151]2

As he was delivering his Last Sermon on the evening of the Hajj, the Prophet made clear the unlawfulness of killing and pointed out its inherent evil. He said,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، في

¹ Ibid., 25:68.

² Ibn Kathīr, Tafsīr al-Qur'ān al-'Azīm, 1:535.

شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا، إِلَى يَوْم تَلْقَوْنَ رَبَّكُمْ. أَلَا، هَلْ بَلَّغْتُ؟ قَالُوا: نَعَمْ. قَالَ: اَللَّهُمَّ اشْهَدْ، فَلْيُبَلِّع الشَّاهِدُ الْغَائِبَ، فَرُبَّ مُبَلَّع أَوْعَى مِنْ سَامِع، فَلَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

'Indeed your blood and your property are inviolable, like the inviolability of this day of yours and this month of yours and this land of yours, until the day you meet your Lord. Listen, have I conveyed the message?' The Companions replied, 'Yes'. He said, 'O God! Bear witness. Let the one present inform those who are absent, for perhaps the one to whom it is conveyed will retain it better than he who hears it [directly]. Do not revert as disbelievers after me, striking each other's necks'.1

The Messenger of God & has clearly given the judgement in this agreed upon hadith that those who shed blood, engage in violence and acts of terrorism, raise arms and kill Muslims are no longer Muslims; they are disbelievers. The Messenger of God & has removed all doubts about this, using the words, 'Do not revert as disbelievers after me, striking each other's necks'. This is a clear declaration that those who commit terrorism and mass murder are disbelievers.

Abū Saʿīd al-Khudrī and Abū Hurayra 🎄 reported that the Prophet a said regarding the murder of a believer,

'Even if all the inhabitants of the heavens and the earth gathered together to shed the blood of a single believer, God

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Ḥajj [The Book of Pilgrimage], 2:620 \$1654, and Kitāb al-'ilm [The Book of Knowledge], chapter: "The Saying of the Prophet &, 'Many a Person to Whom Something is Conveyed Retains it Better than the One Who Heard It", 1:37 §67. •Muslim in al-Şahīh, 3:1305-1306 \$1679.

would cast them all into the Hellfire'. I

3.4 BLOODSHED IS THE GREATEST OF ALL CRIMES

Mass murder, bloodshed, and unjust killing are such grave offences that God Most High will take those who commit them to task before anything else on the Day of Resurrection. 'Abd Allah b. Mas'ūd 🚵 reported that the Prophet & said while describing the enormity of shedding blood unlawfully,

'The first issue that will be judged between people on the Day of Resurrection is that of blood [i.e., murder]'.2

'Abd Allah b. 'Umar & reported that the Prophet & warned about the disastrous consequences of fighting and bloodshed and said,

'Of the serious matters from which no one who brings it upon himself and falls into it will escape is that of blood that was shed unlawfully'.3

Abū Hurayra & reported that the Messenger of God & said,

Set forth by •al-Tirmidhī in al-Sunan: Kitāb al-diyāt [The Book of Blood Money], chapter: "The Legal Ruling Concerning Blood", 4:17 \$1398. •al-Rabīc in al-Musnad, 1:292 §757. •al-Daylamī in Musnad al-firdaws, 3:361 §5089.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-diyāt [The Book of Blood Money], chapter: "Whoever Kills a Believer Intentionally", 6:2517 §6471. •Muslim in al-Ṣaḥīḥ, 3:1304 §1678. •Ahmad b. Hanbal in al-Musnad, 1:442. •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "The Sanctity of Blood", 7:83 §3994.

³ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-diyāt [The Book of Blood Moneyl, chapter: "Whoever Kills a Believer Intentionally", 6:2517 §6470. •al-Bayhaqī in al-Sunan al-kubrā, 8:21 \$15637.

الْهُرْجُ. قَالُوا: يَا رَسُولَ الله، أَيُّهَا هُوَ؟ قَالَ: الْقَتْلُ، الْقَتْلُ، الْقَتْلُ.

'Time will seem to get shorter and knowledge will diminish. Miserliness will surface and tribulations will rise and *haraj* will abound'. The Companions asked, 'O Messenger of God, what is *haraj*?' He said, 'It is killing. It is killing'.

When peaceful civilians are targets of terrorism, tyranny and barbarism, and are victimized due to doctrinal and ideological differences between the political and religious personalities, the logical consequence is anarchy, chaos, lawlessness and strife. Abd Allāh b. Umar said,

'We were once sitting with the Messenger of Allah when he described the tribulations. He described them at length, until he mentioned the tribulation of al-ahlās. At that point, someone asked, "O Messenger of Allah! What is the tribulation of al-ahlās?" The Prophet said, "It is chaos and mass killing"."

3.5 KILLING A MUSLIM IS A GREATER SIN THAN DESTROYING THE WORLD

How can wrongdoers who brutally kill peaceful citizens to realize

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-fitan [The Book of Tribulation], chapter: "The Emergence of Tribulations", 6:2590 §6652. •Muslim in al-Ṣaḥīḥ: Kitāb al-fitan wa ashrāṭ al-sāʿa [The Book of Tribulations and the Portents of the Final Hour], chapter: "When Two Muslims Confront Each Other with Their Swords", 4:2215.

² Set forth by •Abū Dāwūd in al-Sunan: Kitāb al-fitan wa al-malāḥim [The Book of Tribulations and Battles], chapter: "Mention of Tribulations", 4:94 §4242.

their vicious objectives claim to be the stalwarts of peace and security? They are engaged in the wanton killing of thousands of non-combatant Muslims through their terrorist activities; however, the Prophet declared that killing a Muslim is a greater sin than destroying the whole world.

'Abd Allāh b. 'Amr 🕸 reported that the Messenger of God 🏙 said,

'Certainly, the passing away of the entire world is less in the sight of God than the murder of a single Muslim'."

'Abd Allāh b. Burayda & reported from his father that the Messenger of God & said,

'Killing a believer is a more serious matter in the sight of God than the destruction of the entire world'.²

Another report says the killing of a man, without legal authority, is a tragedy more serious than the passing away of the entire world. Al-Barā' b. 'Āzib & reported that the Messenger of God & said,

'Certainly, in the estimation of God, the passing away of the whole world is lighter than unjustly shedding the blood of a

¹ Set forth by •al-Tirmidhī in al-Sunan: Kitāb al-diyāt [The Book of Blood Money], chapter: "What Has Come to Us Concerning the Gravity of Killing a Believer", 4:16 §1395. •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "The Sanctity of Blood", 7:82 §3987. •Ibn Mājah in al-Sunan: Kitāb al-diyāt [The Book of Blood Money], chapter: "The Gravity of Killing a Muslim Unjustly", 2:874 §2619.

² Set forth by •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "The Sanctity of Blood", 7:82-83 \$\$3988-3990. •al-Ṭabarānī in al-Mu'jam al-ṣaghīr, 1:355 \$594. •al-Bayhaqī in al-Sunan al-kubrā, 8:22 \$15647. al-Ṭabarānī declared this tradition authentic [ḥasan].

human being'.1

3.6 The Veneration of the Dead is Imperative in Islam

While Islam has ordained the observance of human dignity and the protection of human life, property and honour without any discrimination of faith, colour, race and region, it has also enjoined with equal emphasis on the veneration of the dead. Whether Muslim or non-Muslim, a human body deserves veneration even after death. Some self-styled and secular people are vocal against Islam, although they have neither awareness about the teachings of Islam nor have they studied Islam in detail. They target Islam due to their ignorance. In reality, whatever is happening in Pakistan and some other Muslim lands to justify terrorism and extremism contravenes Islam. The political leadership of these countries is responsible for the current situation, which is keeping people from the right direction and leaving them strayed and uninhibited. Islam does not only hold human life in high esteem during one's lifetime; it declares it an obligation to pay due honour to the dead as well-an obvious evidence that Islam is absolutely a religion of peace and mercy.

According to Jabir b. 'Abd Allah 36,

"Once, a funeral procession passed by us and the Prophet stood up for it (revering the dead), so we stood up with him. We then remarked, 'O Messenger of Allah! That was the funeral of a Jew [so why did you stand up]?' He replied, 'When you see a funeral procession, you should stand up."

¹ Set forth by •Ibn Abī al-Dunyā in al-Ahwāl, p. 190 §183. •Ibn Abī ʿĀṣim in al-Diyāt, p. 2 §2. •al-Bayhaqī in Shuʿab al-Īmān, 4:345 §5344.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ, al-Janā'iz [Funerals], Ch.: Someone standing up for a Jewish funeral procession, 1:441 §1249. •Muslim in al-Ṣaḥīḥ, al-Janā'iz [Funerals], Ch.: Standing up for a funeral procession, 2:660 §960. •Aḥmad b. Ḥanbal in al-Musnad, 3:319 §14467. •al-Nasā'ī in al-Sunan, al-

According to another hadith report related by 'Abd al-Raḥmān b. Abī Layla,

كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوْا عَلَيْهِمَا بِجِنَازَةٍ، فَقَامَا، فَقِيْلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَي مِنْ أَهْلِ الذِّمَّةِ، فَقَالَا: إِنَّ النَّبِيِّ فَيْ مَرَّتْ بِه جِنَازَةٌ، فَقَامَ، فَقِيْلَ لَهُ: إِنَّهَا جِنَازَةُ يَهُوْدِيِّ، فَقَالَ: أَلَيْسَتْ نَفْسًا؟

"Sahl b. unayf and Qays b. Sa'd were sitting in al-Qadisiyya when a funeral procession passed by them and they stood up for it. They were told, 'It is for one of the people of the land,' i.e. one of the *dhimmīs*. They narrated, 'A funeral procession passed by the Prophet and he stood up. He was told that it was the funeral procession of a Jew and he said, 'Is it not a (human) soul?"

The exalted Messenger of Allah has enjoined the veneration of a human being in every condition and under all circumstances without any discrimination of religion, colour, race and culture. It should be kept in mind that here we are talking about the veneration of a deceased human being. Alas! Yet we are unable to raise a society to respect and honour living humans.

3.7 THE SANCTITY OF HUMAN GRAVES IS INDISPENSABLE

If you take Islam as a paragon of love, peace and compassion, then you will discern all its dimensions illumined with lights of love and non-violence. Islamic teachings enjoin us to revere the sanctity of graves as well. It is not allowed to either sit or stand on graves. Body and bones

Janā'iz [Funerals], Ch.: Standing up for the funerals of polytheists, 4:45 \$1922.

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, al-Janā'iz [Funerals], Ch.: Someone standing up for a Jewish funeral procession, 1:441 §1250. •Muslim in al-Ṣaḥīḥ, al-Janā'iz [Funerals], Ch.: Standing up for a funeral procession, 2:661 §961. •Ahmad b. Hanbal in al-Musnad, 6:6 §23893. •al-Nasā'ī in al-Sunan, al-Janā'iz [Funerals], Ch.: Standing up for the funerals of polytheists, 4:45 §1921.

may decay and decompose with the passage of time; however, being a grave, a burial place of a human being, it has to be venerated.

To ensure the sanctity of graves, the Messenger of Allah & enjoined his Community to remove his shoes in the graveyard. Bashir b. Khasasiyya has narrated:

كُنْتُ أَمْشِي مَعَ رَسُوْلِ الله هُ مَرَّ عَلَى قُبُوْدِ الْـمُسْلِمِيْنَ فَقَالَ: لَقَدْ سَبَقَ هَوُلَاءِ هَرًّا كَثِيْرًا. ثُمَّ مَرَّ عَلَى قُبُوْدِ الْـمُشْرِكِيْنَ فَقَالَ: لَقَدْ سَبَقَ هَوُلَاءِ خَيْرًا كَثِيْرًا. فَحَانَتْ مِنْهُ الْتِفَاتَةُ فَرَآى رَجُلًا يَمْشِي بَيْنَ الْقُبُوْدِ فِي نَعْلَيْهِ، فَقَالَ: يَا صَاحِبَ السِّبْتِيَّيْنِ! أَلْقِهِهَا.

"I was accompanying Allah's Messenger when we passed by a Muslims' graveyard. He said: 'Indeed these people have been saved from a big evil.' Then, passing by a graveyard of polytheists, he said: 'These people have been deprived of a great benefit.' He then stepped ahead. When he saw a man passing through the graves with shoes on, he said: 'O man in shoes, remove your shoes!'"

Another hadith has reported these words:

"O man wearing shoes! It is a pity! Remove your shoes!"

When the man saw and recognized Allah's Messenger, he removed his shoes and threw them away.¹

These Prophetic traditions amply prove that Islam has accorded equal honour to human beings in their lifetime as well as after death and burial in the graves. The scholars and the interpreters of hadith have established the veracity and veneration of funerals and the sanctity of human graves as indispensable.

¹ Ibn Majah, Nisai, Hakim, al-Mustadrak

CHAPTER 4

THE PROTECTION OF LIFE AND PROPERTY OF NON-MUSLIMS

4.1 ISLAM GUARANTEES SAFETY OF THE WHOLE OF HUMANITY WITHOUT RELIGIOUS DISCRIMINATION

Thousands of victims of terrorist mayhem in Pakistan were Muslims. Also, in the Peshawar Army School carnage, Muslim children were killed. The conduct of Allah's Messenger is a spring of mercy, compassion and protection of the non-Muslim citizens. He taught love and affection to humanity without any discrimination of creed; Muslim or non-Muslim, all human beings enjoy indiscriminate mercy and compassion.

'Abd Allah b. 'Amr & related that the exalted Prophet & said:

"Anyone who kills a non-Muslim under the treaty [mu'āhad] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years." I

Thus, the Islamic teachings guarantee the safety and protection of life and property of non-Muslim citizens in the same way it provides for the Muslims. In another tradition, 'Abd Allāh b. 'Amr & related that the Prophet & said:

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-jizya [The Book of Taxation for non-Muslims Living in an Islamic State], chapter: "The Sin of Someone Who Kills a non-Muslim Citizen without His Having Committed a Crime," 3:1155 \$2995. •Ibn Mājah in al-Sunan: Kitāb al-diyāt [The Book of Blood Money], chapter: "Someone Who Kills a Non-Muslim Citizen," 2:896 \$2686. •al-Bazzār in al-Musnad, 6:368 \$2383.

مَسِيْرَةِ أَرْبَعِيْنَ عَامًا.

"Anyone who kills a non-Muslim citizen will not smell the fragrance of Paradise, while its fragrance can be smelt at a distance of forty years." I

The Prophet's injunctions evidently declare that a murderer of a non-Muslim will never smell the fragrance of Paradise, nor will he receive the reward for maintaining the conventional appearance of a Muslim, growing a beard and having a turban on his head, performing regularly the acts of worship and performing the pilgrimage at the Sacred House.

4.2 The Strict Prohibition of Killing Women even in the Battlefield

Allah's Messenger's & conduct vividly reflects love for humanity and for women in particular. Abd Allāh b. Umar & said:

"A woman was found slain in one of the expeditions. Upon this, Allah's Messenger forbade the killing of women and children." 2

I Set forth by •Aḥmad b. anbal in al-Musnad, 2:186 §6745. •al-Nasāʾī in al-Sunan, 8:25 \$4750 & in al-Sunan al-Kubrā, 4:221 \$6952. •al-Bazzār in al-Musnad, 6:361 \$2373. •al- ākim in al-Mustadrak ʿala al-Ṣaḥīḥayn, 2:137 \$2580. •Ibn al-Jārūd in al-Muntaqā, 1:212 \$834. •al-Bayhaqī in al-Sunan al-kubrā, 8:133 \$16260. Cited by •al-Mundhirī in al-Targhīb wa al-tarhīb, 3:204 \$3693.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-jihād wa al-siyar [The Book of Jihad and Battles], chapter: "Killing Women in War," 3:1098 §2852. •Muslim in al-Saḥīḥ: Kitāb al-jihād wa al-siyar [The Book of Jihad and Battles], chapter: "The Unlawfulness of Killing Women and Children during War," 3:1364 §1744. •Aḥmad b. Ḥanbal in al-Musnad, 2:22 §4739. •al-Tirmidhī in al-Sunan: Kitāb al-siyar [The Book of Military Expeditions], chapter: "What Has Come to Us about the Killing of Women and Children," 4:136 §1569. •Ibn

This hadith has been reported both in al-Bukhārī's al-Ṣaḥīḥ and Muslim's al-Saḥīḥ. According to 'Abd Allāh b. 'Umar , 'We were once in a battle when, during war, the noble Companions reported: 'O Messenger of Allah! Some women and children have also been slain in the battle. They were non-Muslims.' The women and children were killed in the battlefield, and they would certainly have been part of the disbelievers' army, providing their soldiers with medical aid or engaging in some other reinforcing activities. However, when the report was submitted to the Prophet about the killing of women and children, he did not agree to this conduct and disliked it. He strictly enjoined the Companions to abstain from killing women and children. See the words reported in the hadith:

"Allah's Messenger & (strictly) forbade the killing of women and children."

While the Messenger of Allah has categorically forbidden killing them, are women and children safe and protected in terroristic suicide attacks the Kharijites launch in the name of Islam in the present time? The women and children the Prophet has forbidden to kill are the disbelievers' families. The Muslim soldiers are disallowed to slay them during war, let alone kill them when they are in hospitals or houses receiving medical treatment, when they are busy performing ritual prayers in mosques, or when they are attacked by suicide bombers and are butchered to death. The terrorists brutally kill the men, the women, the young and old, the children and the ailing indiscriminately.

4.3 STRICT PROHIBITION AGAINST KILLING CHILDREN IN BATTLEFIELD

During war, the prohibition of killing children apart from women is also one of the golden and humane principles of Islam. Compare and contrast the principles of war laid down by the Merciful Messenger and the atrocities of the self-proclaimed defenders of Islam, the

terrorists. Would that they could have a trace of shame towards the Prophetic injunctions!

Quoting a letter of Ibn 'Abbās , Imam Muslim wrote in his collection, al-Ṣaḥīḥ:

"Indeed, the Messenger of Allah a did not kill children, so you must not kill them either." ¹

See another hadith report wherein the Messenger of Allah has, in very harsh words, forbade the Companions from killing the children of non-Muslims and repeated his prohibition in effect.

Aswad b. Sarī' & narrated:

كُنَّا فِي غَزَاةٍ فَأَصَبْنَا ظَفَرًا وَقَتَلْنَا مِنَ الْمُشْرِكِيْنَ حَتَّى بَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوْا الذُّرِّيَّةَ فَبَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوْا الذُّرِّيَّةَ فَبَلَغَ بِهِمُ الْقَتْلُ إِلَى أَنْ قَتَلُوْا الذُّرِّيَّةَ أَلَا لَا تَقْتُلُنَّ ذُرِيَّةً أَلَا لَا تَقْتُلُنَّ ذُرِيَّةً أَلَا لَا تَقْتُلُنَّ ذُرِيَّةً قِيْلَ: لِمَ يَا رَسُوْلَ اللهُ، أَلَيْسَ هُمْ أَوْلَادَ الْمُشْرِكِيْنَ؟ قَالَ: أَوَ لَيْسَ خِيَارُكُمْ أَوْلَادَ الْمُشْرِكِيْنَ.

"We were once in a battle and gained the upper hand and killed many of the pagans, including some children. The news of this reached the Prophet and he said, 'What is wrong with some people that they went so far as to kill children? Beware! Do not kill children at all! Beware! Do not kill children at all!" Someone asked: 'Why, O Messenger of Allah? Are they not the children of the pagans?' He replied: 'Are the best amongst you not from the children of pagans?'"

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-jihād wa al-siyar [The Book of Jihad and Battles], 3:1444 §1812.

² Set forth by •al-Nasāʾī in al-Sunan al-kubrā: Kitāb al-siyar [The Book of Military Expeditions], chapter: "The Prohibition of Killing the Children of the Pagans," 5:184 \$8616. •al-Dārimī in al-Sunan, 2:294 \$2463. •al-Ḥākim in al-Mustadrak, 2:133–134 \$\$2566–2567. •al-Ṭābarānī in al-Muʿjam al-kabīr, 1:284.

According to another hadith report, someone submitted: 'O Messenger of Allah ! They were only the children of pagans'. He said:

'The best of you are the children of pagans. Beware! Children must not be killed."

None is better informed about the need and significance of fighting in the way of Allah than the Companions. Our lives be sacrificed for them! These paragons of love and obedience acted upon the instructions of the Holy Prophet and observed the finest details and caution during the war. See a beautiful example of their caution during war:

According to 'Ațiya al-Qurazī 🎉:

كُنْتُ فِيْمَنْ حَكَمَ فِيْهِمْ سَعْدُ بْنُ مُعَاذٍ، فَشَكُّوْا فِيَّ: أَمِنَ الذُّرِّيَّةِ أَنَا أَمْ مِنَ الْسُمُقَاتِلَةِ؟ فَنَظَرُوْا إِلَى عَانَتِي فَلَمْ يَجِدُوْهَا نَبَتَتْ، فَأُلْقِيْتُ فِي الذُّرِّيَّةَ، وَلَـمْ أَقْتُلْ.

"I was amongst those judged by Sa'd b. Mu'ādh [when he was given the authority to decide the fate of the plotters of Banū Qurayṣa], but they were in doubt about me—was I to be counted amongst the children or amongst those who engaged in hostilities?—so, to find the answer, they examined my pubic regions and saw that I had yet to grow pubic hair [and thus was underage], so they grouped me with the children and I was spared."²

¹ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 3:435 \$\$15626-15627. •al-Nas'ī in al-Sunan al-kubrā, 5:184 \$8616. •al-Dārimī in al-Sunan, 2:294 \$2463. •Ibn Abī Shayba in al-Muṣannaf, 6:484 \$33131. •Ibn ibbān in al-Ṣaḥīḥ, 1:341 \$132. •al- ākīm in al-Ṣaḥīḥ, 2:133-134, \$2566-2567. •al-Bayhaqī in al-Sunan al-kubrā, 9:77 \$17868. Cited by •al-Haythamī in Majmaʿ al-zawāʾid, 5:316.

² Set forth by •Ibn Ḥibbān in *al-Ṣaḥīh*: *Kitāb al-siyar* [The Book of Military Expeditions], 11:109 §4788. •'Abd al-Razzāq in *al-Muṣannaf*, 10:179 §18742.

Regarding the prohibition of killing non-Muslim women, children and elderly folk during war, the eminent Ḥanafī jurist Imam al-Sarakhsī wrote in his magnum opus, *al-Mabsūt*:

The Prophet said: "Do not kill children [walīd]." In the [Arabic] language, the word walid means the one who is born [mawlūd]; and every human being [ādamī] is born. However, customarily this word is only used for young children. Therefore, it proves that it is impermissible to kill the young children amongst them [the non-Muslims], as long as they are not fighting. It is mentioned in a hadith that the Prophet so forbade the killing of women and children, and said: "Kill the [warring] elders of the pagans [during war] and keep alive their subordinates." The "elders" refer to the adults amongst them, and the "subordinates" signify their followers amongst the young and the womenfolk. To "keep alive" here means to take them as captives. Allah says, & And they kept their women alive. And it is mentioned in Abū Bakr's 🙈 dictated commands to Yazīd b. Abī Sufyān: "Kill neither a feeble old man nor a fragile young child"—in other

[•]al-Țabarānī in al-Mu'jam al-kabīr, 17:164 \$434. •al-Bayhaqī in al-Sunan al-kubrā, 6:166 \$11098.

¹ Qur'ān 40:25.

words, an elderly man and a young child who do not fight.^x

This contains an explicit message for the people who have been given a totally wrong and heretical concept about jihad. They kill women and children with the notion that this is a service to Islam and jihad. The message for them is that this is not at all Islam and is rather deviation from the Prophet's command and Sunna; it is rebellion and treachery against Islam. The Prophetic teachings enjoin that the women and children of the disbelievers also must not be slain even in the battlefield, leave alone terrorists butchering them in schools, heinously considering it jihad. We take refuge with Almighty Allah! Some people kill their own citizens and consider it Jihad due to their self-interpreted concept. May Allah protect Muslims from falling prey to such heretical concepts!

The events of bloodshed and massacre cannot be called either a war or jihad. Not only Islam, but the modern world has also evolved some principles of war; there is no place of brutality, barbarism and indiscriminate bombing the civilian populated areas. They declare them war crimes punishable under international law. Islam enlightened the whole world with unparalleled and unprecedented principles of true jihad. What kind of humans are they whose hearts are devoid of concerns for humanity? Nor do they care for any international principles and laws. What kind of Muslims are they? They not only trample over the rules and conditions laid down for jihad, but also crush the comprehensive Islamic teachings.

The terrorists have declared killing their opponents as a permissible act. With this mind-set, they are engaged in blowing up mosques, spilling human blood all around, and desecrating sacred tombs, calling them centres of polytheistic activities. Considering government schools as institutions of non-Islamic education, they blast buildings and slaughter teaching staff. The terrorist suicide attacks at the state buildings and public places have taken the lives of thousands of state workers and common citizens. People are facing this barbarism and savagery with tearful eyes and mournful hearts.

¹ Al-Sarakhsī, al-Mabsūt, 10:5-6.

4.3.1 KILLING WOMEN AND CHILDREN IS STRIFE, NOT JIHAD

The importance Islam lays on the sanctity and dignity of human life can be gauged from the fact that it forbids indiscriminate killing even when Muslim armies are engaged in war against enemy troops. The killing of children, women, elderly people, religious leaders and traders is strictly prohibited in the battlefield. Similarly, those who surrender their arms, confine themselves to their homes and seek shelter cannot be killed. The general public must not be targeted and killed, and likewise, places of worship, buildings, crops and even trees must not be destroyed.

On the one hand, there is a clear set of Islamic laws based on extreme discretion, and on the other hand, there are terrorist activities in the name of Islam to justify the indiscriminate and wanton killing of peaceful people, women and children and people in mosques. It is a pity that such barbaric people claim that their activities are jihad. No eye in this world would have witnessed this major contrast. In no way is it permissible to hold foreign delegates under unlawful custody and murder them and other peaceful non-Muslim citizens in retaliation for the interference, injustices and aggression of non-Muslim global powers. The one who commits these acts has no relation to Islam or the Prophet of Islam.

Those who suspect that anti-state activities of the armed terrorists are considered jihad should feel at ease knowing that killing peaceful and truth-speaking people is actually not jihad; it is rather an attempt to bring the sublime concept of religion, jihad, into disrepute. In the history of Islam, terrorism has been forbidden as an absolute crime. Similarly, considering the armed rebels as the enemy to the nation and the state is an act of righteousness.

4.4 THE PROHIBITION OF KILLING FOREIGN DELEGATES

Islam teaches peace and tolerance in national and international affairs. According to the teachings of the Qur'ān and hadith, it is forbidden to kill a diplomat hailing from a hostile nation who comes to a Muslim state for the purpose of diplomacy. Many non-Muslim diplomats and delegates would come to the Prophet on various

occasions and he not only treated them with the utmost respect, but also instructed his Companions to treat them well. It is even recorded that the representatives of Musaylama the liar, a false claimant to prophethood, visited the Prophet Muhammad and confessed to their apostasy, yet the Prophet treated them well because they were diplomats. Abd Allāh b. Mas ūd said,

إِنِّ كُنْتُ عِنْدَ رَسُولِ اللهِ عِنْدَ مَسُولِ اللهِ عَنْدَ رَسُولِ اللهِ بْنُ نُوَاحَةَ) وَرَجُلٌ وَافِدَيْنِ مِنْ عِنْدِ مُسَيْلَمَةَ. فَقَالَ لَهُمَا رَسُولُ اللهِ عَنْدَ أَتَشْهَدَانِ أَنِّي رَسُولُ اللهِ فَقَالَ: آمَنْتُ بِاللهِ رَسُولُ اللهِ، فَقَالَ: آمَنْتُ بِاللهِ وَرُسُلِهِ، لَوْ كُنْتُ قَاتِلًا وَافِدًا لَقَتَلْتُكُمَا.

'I was in the presence of God's Messenger when this man ['Abd Allāh b. Nuwāḥa] and another man came as official representatives of Musaylama (the liar). The Messenger of God asked them, "Do you bear witness that I am the Messenger of God?" They said to him, "We bear witness that Musaylama is the Messenger of God!" The Messenger of God said to them, "I believe in God and His Messengers. Were I to execute ambassadors, I would have executed both of you"."

See that despite the apostasy and disbelief of Musaylama's followers, extreme tolerance was shown towards them. They were not punished in any way. Because they were diplomats, they were neither imprisoned nor ordered to be killed.

According to a narration in the *Musnad* of Aḥmad b. anbal,² the *Muṣannaf* of 'Abd al-Razzāq al-Ṣan'ānī³ and the *Muṣnad* of al-

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:404 §3837. •al-Dārimī in *al-Sunan*, 2:307 §2503. •al-Nasā'ī in *al-Sunan al-kubrā*, 5:205 §8675. •Abū Yaʿlā in *al-Musnad*, 9:31 §5097. •al-Ḥākim in *al-Mustadrak*, 3:54 §4378.

² Set forth by •Ahmad b. Ḥanbal in al-Musnad, 1:390, 396 §3708, 3761.

³ Set forth by • Abd al-Razzāq in al-Muṣannaf, 10:196 §18708.

Bazzār, it is impermissible to kill either diplomats or their diplomatic staff. The aforementioned hadith establishes that safeguarding the life of diplomats and foreign representatives is the Sunna of the Prophet . Abd Allāh b. Masʿūd & said,

'It is an established Sunna that ambassadors are not to be killed'.2

This statement of the Messenger of God set the precedent in international law with respect to diplomatic protection. This further illustrates that all the personnel in an embassy on diplomatic assignments are entitled to the same treatment, and it is impermissible to kill them. In recent years in Pakistan and other parts of the world there have been a number of incidents where foreign diplomats and engineers have been kidnapped and killed. Unfortunately, those who commit these actions continue to call themselves mujāhidūn [those who wage martial jihad] despite the fact that their actions completely contravene the teachings of the Prophet.

4.5 THE PROHIBITION OF KILLING RELIGIOUS LEADERS

Just as foreign diplomats enjoy sanctity and protection in Islamic law, so too do non-Muslim religious leaders; it is strictly forbidden to kill them. 'Abd Allāh b. 'Abbās & said,

'When the Messenger of God dispatched his troops he would say [to them], "Do not act treacherously, do not steal the spoils of war, do not disfigure the dead bodies, and do not kill children and priests"."

¹ Set forth by •al-Bazzār in al-Musnad, 5:142 \$1733.

² Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 1:390 §3708.

³ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 1:330 §2728. •Ibn Abī Shayba

This hadith establishes that, even during times of war—let alone in normal circumstances—it is impermissible to kill religious leaders.

4.6 THE UNLAWFULNESS OF KILLING NON-MUSLIM TRADERS AND FARMERS

Islam has given complete protection to farmers, traders and businessmen, and forbade killing them, because they are associated with the economy and financial survival of humanity. There are several prophetic narrations that speak of this.

Ibn Abī Shayba and al-Bayhaqī narrated on the authority of Jābir b. 'Abd Allāh & who said,

'They [the Muslim soldiers] did not kill the merchants amongst the pagans'.

Imam Ibn Abī Shayba also narrated on the authority of Zayd b. Wahb that 'Umar & sent him a letter in which he said,

'Do not take anything without right when distributing the spoils of war, and do not commit any treachery or kill children. And fear God regarding farmers'.²

Imam al-Bayhaqī's version of this report reads,

in al-Muşannaf, 6:484 §33132. •Abū Yaʻlā in al-Musnad, 4:422 §2549. Also mentioned by •Ibn Rushd in Bidāyat al-mujtahid, 1:281.

¹ Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 6:484 §33129. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:91 §17939. Cited by •Ibn Ādam al-Qurashī in *al-Kharāj*, 1:52 §133.

² Set forth by •Ibn Abī Shayba in al-Muṣannaf, 6:483 §33120. Cited by •Ibn Ādam al-Qurashī in Kitāb al-Kharāj, 1:52 §132.

'Fear God regarding the farmers and do not kill them'."

Ibn al-Qayyim said,

'Indeed, when the Companions of the Prophet & conquered various lands, they did not kill them [farmers and merchants] because the latter did not fight [against them], and so in that sense they [the civilians] resembled the elderly and the religious leaders'.²

Al-Awzācī took a similar view and said,

'Farmers are not to be killed [during war] if it is known that they are not from the combatants'.3

And Ibn Qudāma al-Maqdisī stated,

'As for the farmer who is a non-combatant, he should not be killed, because it was narrated from 'Umar b. al-Khaṭṭāb that he said, "Fear God regarding the farmers who do not wage war against you".'4

4.7 THE UNLAWFULNESS OF KILLING NON-MUSLIM SERVICE PERSONNEL

Islamic laws regulate the conduct of the Muslim soldiers during the

¹ Set forth by •al-Bayhaqī in al-Sunan al-kubrā, 9:91 §17938.

² Ibn al-Qayyim, Aḥkām ahl al-dhimma, 1:165.

³ Ibid.

⁴ Ibn Qudāma al-Maqdisī, al-Mughnī, 9:251.

course of war and restrain them from killing non-Muslim professionals and those tasked with the delivery of services. Rabāḥ b. Rabīḥ 🙇 said,

كُنَّا مَعَ رَسُولِ الله عَلَى هَا اجْتَمَعَ هَوُلاءِ؟ فَجَاءَ، فَقَالَ: عَلَى شَيْءٍ، فَبَعَثَ رَجُلًا فَقَالَ: عَلَى الله عَلَى الْمَرَأَةِ قَتِيْلٍ. وَجُلًا فَقَالَ: عَلَى اللهُ الْفَرَلَةِ قَتِيْلٍ. فَقَالَ: مَا كَانَتْ هَذِهِ لِتُقَاتِلَ. قَالَ: وَعَلَى الْمُقَدَّمَةِ خَالِدُ بْنُ الْوَلِيْدِ. فَبَعَثَ رَجُلًا فَقَالَ: مَا كَانَتْ هَذِهِ لِتُقَاتِلَ. قَالَ: وَعَلَى الْمُقَدَّمَةِ خَالِدُ بْنُ الْوَلِيْدِ. فَبَعَثَ رَجُلًا فَقَالَ: قُلْ لِحَالِدٍ: لَا يَقْتُلَنَّ الْمُرَأَةُ وَلَا عَسِيْفًا. وَفِي رِوايَةٍ: لَا تَقْتُلَنَّ رَجُلًا فَقَالَ: قُلْ لِحَالِدٍ: لَا يَقْتُلَنَّ الْمُرَأَةُ وَلَا عَسِيْفًا. وَفِي رِوايَةٍ: لَا تَقْتُلَنَّ ذُرِّيَّةً وَلَا عَسِيْفًا.

'We were with the Messenger of God in one of the battle expeditions, when he saw some people gathered around something. He sent a man out, saying, "Go and see what they are gathering around". The man returned and informed him, saying, "They are gathering around a slain woman". The Prophet said, "She was not amongst those who fight!" At the head of the group was Khālid b. al-Walīd, so the Prophet sent a man to go and inform Khālid: "Neither an [idolatrous] woman nor a hired servant should be killed".' [In one report:] 'Do not kill children or hired servants'."

In fact, non-Muslim employees working in the households of non-Muslim employers in the conquered areas are not to be killed and no kind of tax can be imposed upon them. Ibn al-Qayyim stated the same thing, quoting 'Abd Allāh b. 'Umar ::

'The blood of a servant is inviolable, and is thereby similar to that of women and children'.2

¹ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 3:488 §16035. •Abū Dāwūd in al-Sunan: Kitāb al-jihād [The Book of Jihad], chapter: "The Killing of Women", 3:53 §2669. •Ibn Mājah in al-Sunan: Kitāb al-jihād [The Book of Jihad], 2:948 §2842. •al-Nasā'ī in al-Sunan al-kubrā, 5:186−187 §§8625, 8627. •al-Ḥākim in al-Mustadrak, 2:133 §2565.

² Ibn Qayyim al-Jawziyya, Aḥkām ahl al-dhimma, 1:172.

Likewise, Ibn al-Mundhir cited a consensus amongst the scholars that, like the unemployed, the old, the sick, the destitute and women and children of non-Muslims—no tax can be levelled on the servants under their responsibility and care.¹

4.8 The Unlawfulness of Killing non-Muslims who are non-Combatants

Islam holds that the sanctity of life is superior to the sanctity of the Ka^cba . That is why shedding blood unjustly has been condemned in the harshest possible terms. The only enemies who are allowed to be killed are those who actively take part in combat. A large part of population, which is non-combatant, including children, women, the old, the sick and the disabled, have been excluded from this. On the day of the conquest of Mecca, the Prophet ordered that those who were not fighting should run away to save their lives, and shut their doors, and he ordered that those who were injured should not be attacked.

Imam Muslim narrated on the authority of Abū Hurayra & that the Messenger of God & said on the day of the conquest of Mecca,

'Whoever enters Abū Sufyān's house is safe, and whoever lays down his weapon is safe and whoever shuts his door is safe'.²

All of these steps convey the message of peace and protection. It is reported in 'Abd al-Razzāq's *Muṣannaf* that 'Alī b. Abī Ṭālib said,

I Ibid.

² Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-jihād wa al-siyar [The Book of Jihad and Military Expeditions], chapter: "The Conquest of Mecca", 3:1407 \$1780. •Abū Dāwūd in al-Sunan: Kitāb al-kharāj wa al-imāra wa al-fay' [The Book of Land Tax, Leadership and the Spoils Acquired without Fighting]. 3:162 \$3021. •al-Bazzār in al-Musnad, 4:122 \$1292.

'An injured person or a prisoner should not be killed, and the one who flees should not be pursued'.

According to another narration recorded by 'Abd al-Razzāq, Juwaybir reported that a woman from the tribe of Banū Asad told him that she heard 'Ammār & declare after 'Alī & had finished the Battle of the Camel,'

'Do not kill an injured person and do not enter the house of someone who has laid down his arms, for he is considered safe. Similarly, the one who shuts his door is considered safe'.

4.9 The Prohibition of Destroying the Cattle, Crops and Properties of the Enemy

Islam neither allows the unjust shedding of blood, nor does it approve of the scorched earth policy of total war. Islam calls for reform and peace. Therefore, it takes care that those fighting for its sake do not destroy crops and fruit-bearing trees, or burn down properties.

Al-Tirmidhī quoted the following saying of the First Rightly Guided Caliph in this regard:

'Abū Bakr al-Ṣiddīq 🙇 forbade people from cutting down fruit-bearing trees or destroying buildings [during war]—

¹ Set forth by •'Abd al-Razzāq in al-Muşannaf, 10:123 §18590.

² A battle that took place in 656 CE. ED.

³ Set forth by •'Abd al-Razzāq in al-Muṣannaf, 10:124 §18591.

and the Muslims abided by his instructions after that'. I

Many traditions have been reported by Imam Mālik, 'Abd al-Razzāq, Ibn Abī Shayba and al-Bayhaqī to this effect. According to these traditions, the Prophet strictly forbade cutting down trees. Yaḥyā b. Sa'īd states that he was told that while seeing off the Muslim forces for Syria, Abū Bakr al-Ṣiddīq scame to Yazīd b. Abī Sufyān and told him,

إِنِّي أُوصِيْكَ بِعَشْرٍ: لَا تَقْتُلَنَّ صَبِيًّا وَلَا امْرَأَةً، وَلَا كَبِيْرًا هَرِمًا، وَلَا تَقْطَعَنَّ شَجَرًا مُثْهِرًا، وَلَا ثُخُرِّبَنَّ عَامِرًا، وَلَا تَعْقِرَنَّ شَاةً وَلَا بَعِيْرًا إِلَّا لِـمَأْكَلَةٍ، وَلَا ثُحْرِقَنَّ نَخْلًا، وَلَا تُغْرِقَنَّهُ، وَلَا تَغْلُلْ، وَلَا تَجْبُنْ.

'I command you to observe ten things: Do not kill a young child, a woman or an elderly infirm man. Do not cut down fruit-bearing trees or demolish buildings. Do not slaughter a sheep or a camel except for food. Do not drown or burn date-palm trees. And do not steal from the war booty or show cowardice'.²

Ibn Abī Shayba quotes a tradition reported by Mujāhid who said,

'Young children, women and infirm elderly men should not be killed in war. Food and date-palm trees should not be burned, houses should not be demolished and fruit-bearing

¹ Set forth by •al-Tirmidhī in al-Sunan: Kitāb al-siyar [The Book of Military Expeditions], 4:122 §1552.

² Set forth by •Mālik in al-Muwaṭṭa: Kitāb al-jihād [The Book of Jihad] chapter: "The Unlawfulness of Killing Women and Children During Military Expeditions", 2:447 \$965. •ʿAbd al-Razzāq in al-Muṣannaf, 5:199 \$9375. •Ibm Abī Shayba in al-Muṣannaf, 6:483 \$33121. •al-Bayhaqī in al-Sunan al-kubrā. 9:89-90 \$\$17927, 17929. •al-Marwazī in Musnad Abī Bakr, pp. 69-72 \$21.

trees should not be cut'."

'Abd Allāh b. 'Umar stated in one narration that when Abū Bakr al-Ṣiddīq stated the Muslim troops to Syria, he walked with them for two miles and addressed them, saying,

'I enjoin you to fear God. Do not disobey [the military commander] or show cowardice. Do not drown date-palm trees or set crops on fire. Do not hobble animals and do not cut down fruit-bearing trees. Do not kill an old man or a young child'.²

'Aṣim b. Kulayb narrated on the authority of his father that one of the Anṣār related, 'We set out on a journey with the Prophet . The people were suffering from hunger and were in need, so they forcibly took some goats and slaughtered them. The pots were boiling when the Prophet came over with his back resting against a bow, and he started turning our pans upside down with the bow and mixing the meat with the soil. Then he said,

"Eating stolen food is not any more lawful than eating carrion!"."

What a lofty demonstration of conduct and commitment to ethical principles! Whether in the theatre of war, or during a state of extreme hunger in a long, tiresome journey, no military leader, religious authority

¹ Set forth by •Ibn Abī Shayba in al-Muṣannaf, 6:483 §33122.

² Set forth by •al-Marwazī in Musnad Abī Bakr, pp. 69-72 §21.

³ Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], 3:66 §2705. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:61 §17789.

or spiritual mentor can demonstrate this level of pious, exalted and strong character. It was the influence of the Prophet's training of the Companions that when the pans containing cooked meat were mixed into the dust in front of them, though they were seized with extreme hunger at that time, these embodiments of patience totally submitted themselves to the Prophet ...

The words spoken by the Prophet on that occasion are a valuable gift for humanity. His describing stolen food as viler than the flesh of an un-slaughtered dead animal should give pause to those who feel no compunction in robbing banks and stealing from people to finance their terrorist activities.

4.10 SUMMARY

In the light of the aforementioned explanations, it is evident that even when war is imposed on Islam, and the Muslims are made victims of external aggression, and the Islamic state is compelled to order its armies to fight in defence; children, women and the elderly cannot be killed. Furthermore, damaging crops, destroying buildings, properties and places of worship is also strictly forbidden. How can Islam, which does not allow these practices during jihad, condone and approve the killing of non-combatants who are not directly involved in the aggression and who are going about their daily routine at home, business, travel or at mosques? It is abundantly clear that such activities are in direct contravention of the teachings of the Qur'ān and hadith.

CHAPTER 5

THE MESSENGER'S MERCY AND COMPASSION ON ANIMALS

This chapter demonstrates the aspect of Mercy and compassion of Allah's Messenger for animals to elucidate that the divinely bestowed compassion of the Messenger of Mercy is not limited to human beings but is equally showered on animals as well. Allah raised him as mercy for all the worlds. Therefore, a true follower will not only be kind to humans, but will also be merciful to animals. Mercy and compassion is Allah's great favour that is bestowed upon us for His creation. Those whose hearts are devoid of divine blessings will be deprived of mercy and love, and they become prey to hard-heartedness and misfortune.

According to Abū Hurayra , he heard Allah's Messenger , who is the Truthful, the Affirmed, the Distributor and the Resident of the Chamber say:

"Mercy is not removed from any heart but of a vicious person."

Relating this hadith report, Abū Hurayra has employed special titles to express his ardent love and devotion for the Messenger. We remember the Holy Prophet has by loving names and titles like 'the Beloved of Allah', 'the Master of Ascension to Heaven during the Night Journey', 'the Possessor of Crown' and 'the Resident of the Green Dome'. Likewise, the Companions also used to mention or remember the venerated Messenger has by beautiful expressions for him, like 'the Resident of (the Chamber)'.

Here are a few episodes revealing the Holy Prophet's mercy towards animals to elucidate the topic.

¹ Abu Dawud, al-Sunan

5.1 THE PROHIBITION OF TORTURING ANIMALS AND BIRDS

Islam believes in non-violence. The Prophet's conduct and dominion of his universal mercy is not confined to non-violence and love for humanity. His teachings and practices convey an obvious concept of love and non-violence for all the worlds and spheres, and the animal world is equally blessed by him along with the human world.

According to 'Abd Allah b. 'Umar &, Allah's Messenger & said,

عُذَّبَتِ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوْعًا، فَدَخَلَتْ فِيْهَا النَّارَ، قَالَ فَقَالَ: وَاللهُ أَعْلَمُ: لَا أَنْتِ أَطْعَمْتِهَا وَلَا سَقَيْتِهَا حِيْنَ حَبَسْتِهَا وَلَا أَنْتِ أَرْسَلْتِهَا وَلَا سَقَيْتِهَا حِيْنَ حَبَسْتِهَا وَلَا أَنْتِ أَرْسَلِيهَا وَلَا أَنْتِ أَرْسَلِيهَا فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ.

"A woman was once punished due to a cat. She kept it in captivity until it died of starvation and, as a result, she entered the Hellfire. The Prophet said: Allah knows best, 'When you shut up the cat, you neither fed it nor gave it drink, and you did not set it free that it might eat from the vermin of the earth."

The woman inflicted violence on the cat and Almighty Allah cast her into Hell. The message of Islamic teachings, the conduct of the Holy Prophet and the birth of the Holy Prophet convey the message of non-violence. The Messenger of Allah came as a mercy for all the worlds and brought excellent conduct and the message of peace for humanity. He also brought enlightened Islamic education and bestowed excellent morals on humanity. It is most appalling that there are people who slaughter our school children and kill them most brutally; they perpetrate state and economic terrorism; they deploy state police to murder innocent men, women, children, young and old

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-musāqāt [The Book of Watering], chapter, "The Virtue of Providing Water," 2:834 \$2236; •Muslim in al-Ṣaḥīḥ, Kitāb al-salām [The Book of Salutations], chapter, "The Unlawfulness of Killing Cats," 4:1760 \$2242; •al-Dārimī in al-Sunan, 2:426 \$2814; •al-Bayhaqī in al-Sunan al-kubrā, 5:214 \$9851.

by straight fire to save and protract the rule they have grabbed through corruption, rigging, oppression and violence. They arrest the workers to use them for their own evil designs to register cases of terrorism against them and subject them to atrocities in jails. Are they Muslims, the followers of the Messenger of Mercy? Or have they forgotten the Day of Reckoning? They should know what the teachings of Islam are. Allah has warned them:

﴿ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحُقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُواْ يَوْمَ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ اللَّهِ اللَّهِ اللَّهِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللِهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ ال

«So judge between the people (or rule) with truth and justice. And do not follow your desire, for this (pursuance of desire) shall turn you away from the path of Allah. Surely, those who turn away from the path of Allah, for them is severe punishment because they forget the Day of Reckoning. ▶¹

According to Abū Hurayra ﴿ Allah's Messenger ﴿ said, بَيْنَا رَجُلُ يَمْشِي بِطَرِيْقِ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِثْرًا فَنَزَلَ فِيْهَا فَشَرِبَ ثُمَّ خَرَجَ. فَإِذَا كُلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ. فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكُلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي. فَنَزَلَ الْبِثْرَ فَمَلاً بَلَغَ هَذَا الْكُلْبَ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي. فَنَزَلَ الْبِثُرَ فَمَلاً خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِفِيْهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ. فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ. فَالُوْا: يَا رَسُوْلَ اللهِ، وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدِ وَطْبَةٍ أَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدِ رَطْبَةٍ أَجْرًا.

"Once there was a severely thirsty man walking on a path. (As he was walking) he happened on a well, went down and drank from it. As he came out, he noticed a panting dog licking

¹ Qur'ān, 38:26.

the wet earth due to severe thirst. The man said to himself, 'This dog is just as thirsty as I was,' and he went down, filled his leather sock with water and held it in his mouth until he climbed up and made the dog drink it. Allah was gracious for his action and forgave him." The Companions asked, "O Messenger of Allah! Are we rewarded for our kind treatment we extend to animals?" He replied, "Yes, (goodness done to) everything that has a functioning liver (i.e., is animate) is rewarded."

According to 'Abd Allāh b. 'Umar , "I heard Allah's Messenger say,

"Whoever mutilates a living being and does not turn to Allah in repentance (died without penitence), Allah will mutilate him on the Day of Resurrection."²

Sharīd b. Suwayd 🙇 said, "I heard Allah's Messenger 🗸 say,

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-musāqāt [The Book of Watering], chapter, "The Virtue of Providing Water," 2:833 §2234, and in Kitāb al-mazālim wa al-ghaṣb [On Oppression and Wrongful Seizure of Land], chapter, "Allowing Wells on Pathways as long as They Do not Cause Inconveniance," 2:870 §2334; •Muslim in al-Ṣaḥīḥ, Kitāb al-salām [The Book of Salutations], chapter, "On Giving Food and Water to Honoured Animals," 4:1761 §2244; •Aḥmad b. Ḥanbal in al-Musnad, 2:517 §1071; •Abū Dāwūd in al-Sunan, Kitāb al-jihād [The Book of Jihad], chapter, "The Commands Pertaining to the Riding of Animals and Beasts of Burden," 3:24 §255; •Mālik in al-Muwattā', 2:929 §1661.

² Set forth by •Ahmad b. anbal in al-Musnad, 2:92, 115 \$5661, 5956. •Ibn al-Ja'd in al-Musnad, p. 330 \$2264. •Ibn Rajab al- anbalī in Jāmi' al-'ulūm wa al-hikam, 1:153. •al-Mundhirī in al-Targhīb wa al-tarhīb, 2:102 \$1676. •al-Haythamī in Majma' al-zawā'id, 4:32. •Ibn ajar al-'Asqalānī in Fathal-bārī, 9:644.

'Whoever kills a sparrow for no reason, then on the Day of Resurrection, that sparrow will cry out to Allah saying, 'O my Lord! So-and-so killed me for no reason or benefit!'"

According to 'Abd Allāh b. 'Amr , Allah's Messenger said, مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُوْرًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللهُ عَنْهَا. قِيْلَ: يَا رَسُوْلَ الله، وَمَا حَقُّهَا؟ قَالَ: يَذْبَحُهَا، فَيَأْكُلُهَا، وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بَا.

"If anyone kills a sparrow or anything that is smaller than it without a justified reason, Allah will ask him about it on the Day of Resurrection (why it was killed unjustly)." Someone asked, "O Messenger of Allah! What is a justified reason?" He replied, "To slaughter it for the sake of eating, and to avoid cutting off its head and throwing it aside (just to satisfy a desire for hunting without a reason)."²

According to 'Abd Allah b. Mas'ūd &,

كُنَّا مَعَ رَسُوْلِ الله عَلَيْ فِي سَفَرٍ وَمَرَرْنَا بِشَجَرَةٍ فِيْهَا فَرْخَا حُمَّرَةٍ، فَأَخَذْنَاهُمَا. قَالَ: فَجَاءَتِ الْخُمَّرَةُ إِلَى النَّبِيِّ عَلَيْ وَهِيَ تَصِيْحُ، فَقَالَ: مَنْ فَجَعَ هَذِهِ بِفَرْخَيْهَا؟ قَالَ: فَقُلْنَا: نَحْنُ. قَالَ: رُدُّوهُمَا.

"Once when we were on a journey with the Messenger of Allah &, we passed by a tree that had two hatchlings of

¹ Set forth by •Aḥmad b. anbal in al-Musnad, 4:389 \$19844. •al-Nasā'ī in al-Sunan: Kitāb al-Daḥāyā [The Book of Sacrificial Animals], chapter: "Killing a Sparrow Without Right," 4:239 \$4446 & in •al-Sunan al-kubrā, 3:73 \$4535. •Ibn ibbān in al-Ṣaḥīḥ, 13:214 \$5894. •al-Ṭabarānī in al-Mu'jam al-kabīr, 7:317 \$7245.

² Set forth by •al-Nasā'ī in al-Sunan: Kitāb al-Ṣayd wa al-Dhabā'iḥ [The Book of -------, chapter: "------", 7:206 §4349 & in •al-Sunan al-kubrā, 3:163 §4860. •al-Shāfi'ī in al-Sunan al-ma'thūra, p. 413 §606. •al- ākim in al-Mustadrak, 4:261 §7574. •al-Ṭayālisī in al-Musnad, p. 301 §2279.

a lark in it and we took them. Afterwards, the sparrow [mother] went to the Prophet &, screaming. The Prophet & asked, 'Who tormented this bird by taking her young ones?' When we told him that we did it, he said, 'Give them back to her.'"

These are Islam's teachings of non-violence premised on peace and mercy that forbid inflicting torture even on the tiniest animal and bird and has set harsh admonition on committing these actions.

5.2 No Place for Target Killing in the Teaching of Islam

Islamic teachings denounce violence even to animals leave alone archery, the target killing of animals. Allah and His exalted Messenger curse the target killings and archers.

Hishām b. Ziyād reported that he went to see al-Ḥakam b. Ayyūb with Anas & and, on reaching, Anas & saw a few boys who had tied up a chicken and were shooting arrows at it. Anas & said to them,

"The Prophet & forbade tying up animals so that they could be shot and killed (by way of target-killing)."²

According to Sa'id b. Jubayr &,

Set forth by •al- ākim in al-Mustadrak, 4:267 \$7599. •al-Bayhaqī in Dalā'il al-nubuwwa, 1:321 •al-Hunād in al-Zuhd, 2:620 \$1337.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Dhabā'iḥ wa al-ṣayd [The Book of Slaughtering and Hunting the Animals], chapter: "The Offensiveness of Cutting Parts of Living Animals or Seizing Them for Targeting,", 5:2100 \$5194. •Muslim in al-Ṣaḥīḥ: Kitāb al-ṣayd wa al-dhabā'iḥ wa mā yu'kal min al-ḥayawān [The Book of Game and Slaughtered Animals and Edible Animals], chapter: "The Prohibition of Seizing Animals for Targeting," 3:1549 \$1956. •Aḥmad b. anbal in al-Musnad, 3:171 \$12769. •Abū Dāwūd in al-Sunan: Kitāb al-Daḥāyā [The Book of Slaughtering the Animals], chapter "The Prohibition of Seizing Animals for Targeting and the Order to Slaughter Gently", 3:100 \$2816.

مَرَّ ابْنُ عُمَرَ ﷺ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُوْنَهُ. وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ. فَلَيَّا رَأَوْا ابْنَ عُمَرَ ﷺ، تَفَرَّقُوا. فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللهُ مَنْ فَعَلَ هَذَا. إِنَّ رَسُولَ الله ﷺ لَعَنَ مَنِ اتَّخَذَ شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا.

"Once Ibn 'Umar passed by a group of young men from Quraysh who were shooting arrows at a tied bird. Every arrow that they missed came into the possession of the owner of the bird. When they saw Ibn 'Umar , they dispersed. He exclaimed, 'Who did this? May Allah curse whoever did this! Indeed, Allah's Messenger cursed the one who takes a sentient being as a target."

'Abd Allāh b. 'Abbās & has narrated another hadith on this subject that the Prophet & said:

"Do not take any sentient being as a target."2

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-ṣayd wa al-dhabāʾiḥ wa mā yuʾkal min al-ḥayawān [The Book of Game and Slaughtered Animals and Edible Animals], chapter: "The Prohibition of Seizing Animals for Targeting," 3:1550 \$1958; •al-Tirmidhī in al-Sunan, Kitāb al-ṣayd [The Book of Game], chapter: "The Offensiveness of Eating an Animal That Has Died through Being Seized and Targeted," 4:72 \$1475, al-Tirmidhī said, "This is a hasan-ṣaḥīḥ narration." al-Nasāʾī in al-Sunan, Kitāb al-ḍaḥāyā [The Book of Sacrificial Animals], chapter: "The Prohibition of Seizing Animals for Targeting," 7:239 \$4444; •Ibn Mājah in al-Sunan, Kitāb al-dhabāʾiḥ [The Book of Slaughtered Animals], chapter: "The Prohibition of Seizing Animals for Targeting and Cutting Parts of Living Animals," 2:63 \$3187.

² Set forth by •Muslim in al-Ṣaḥīḥ, Kitāb al-ṣayd wa al-dhabā'iḥ [The Book of Game and Slaughtered Animals], chapter: "The Prohibition of Seizing Animals for Targeting," 3:1549 \$1957; •Aḥmad b. Ḥanbal in al-Musnad, 1:280, 285, 340 \$\$\$2532, 2586, 3155; •al-Tirmidhī in al-Sunan, Kitāb al-ṣayd [The Book of Game], chapter: "The Offensiveness of Eating an Animal That Has Died through Being Seized and Targeted," 4:72 \$1475, al-Tirmidhī said, "This is

The word, gharadan, in this hadith refers to target killing. Today, what is happening in our society? Incidents of target killing are happening every day in every city of Pakistan. The plague has eaten into our society like a death wave. Whether it is Quetta, Karachi, the tragic event of Model Town or any heinous incident in Southern Punjab—nearly everywhere—either a religious scholar or an intellectual is targeted for killing. This wave of terrorism has swayed the Islamic world in particular and the non-Muslim world in general. The Arab countries can be especially mentioned. In Islam, Allah and His Beloved Messenger cursed the targeted killers and archers of animals, birds, humans or even any soul. Those who are accursed are promised Hellfire.

5.3 The Prohibition of Burning and Branding the Animals

We need to acquaint ourselves well with the manifestations of prohibitions in the Prophetic conduct about burning, branding or torturing animals through other violent means and behaviour.

According to 'Abd Allah &,

كُنَّا مَعَ رَسُوْلِ الله ﴿ فَي سَفَرٍ فَانْطَلَقَ لِحَاجَتِهِ. فَرَأَيْنَا مُمَّرَةً مَعَهَا فَرْخَانِ. فَأَخَذْنَا فَرْخَيْهَا فَجَاتَتِ الْحُمَّرَةُ فَجَعَلَتْ تَفْرِشُ. فَجَاءَ النَّبِيُ ﴿ فَقَالَ: فَأَخَذْنَا فَرْخَيْهَا فَرَجَاءَ النَّبِي الْخُمَّرَةُ فَقَالَ: مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوْا وَلَدَهَا إِلَيْهَا. وَرَأَى قَرْيَةَ نَمْلٍ قَدْ حَرَّقْنَاهَا فَقَالَ: فَقَالَ: فَقَالَ: فَقَالَ: فَحُنُ قَالَ: إِنَّهُ لَا يَنْبُغِي أَنْ يُعَذِّبَ بِالنَّارِ إِلَّا فَقَالَ: رَبُّ النَّارِ.

"Once we were with Allah's Messenger 🗸 on a journey and

a ḥasan-ṣaḥīḥ narration"; •al-Nasāʾī in al-Sunan, Kitāb al-ḍaḥāyā [The Book of Sacrificial Animals], chapter: "The Prohibition of Seizing Animals for Targeting," 7:238 §4443; •Ibn Mājah in al-Sunan, Kitāb al-dhabāʾiḥ [The Book of Slaughtered Animals], chapter: "The Prohibition of Seizing Animals for Targeting and Cutting Parts of Living Animals," 2:1063 §3187; •Ibn Hibbān in al-Ṣaḥīḥ, 12:422 §5608; •Abū ʿAwāna in al-Musnad, 5:52 §7759; •al-Ṭaḥāwī in Sharḥ maʿānī al-āthār, 3:181.

he went to relieve himself. (When he was away) we saw a sparrow with her two young hatchlings. We took the two hatchlings from it, and (greatly upset) she came and began to spread out her wings. When the Prophet & returned, he asked, 'Who tormented this bird by taking her young ones? Give them back to her.' Also, he saw an anthill that we had set on fire and said, 'Who set this on fire?' When we told him that we did it, he said, 'It is not fitting for anyone to punish with fire save the Lord of the Fire."1

According to Islamic teachings, the Muslims are not allowed even to kill ants by burning; then how is it permissible for a suicide bomber to blow himself up and kill all others around, setting them ablaze? This amounts to rebellion against Islam and is disbelief. Woe to those elements and so-called leaders who are yet in confusion and knotted in ifs and buts. We must raise a voice from pulpits against extremism, violence and terrorism and condemn the extremism and terrorism openly.

According to Jabir &,

"A donkey with a branded face passed by the Prophet ...". (Upon seeing it) the Prophet & said, 'May Allah curse the one who branded him!""2

¹ Set forth by •Abū Dāwūd in al-Sunan, Kitāb al-jihād [The Book of Jihad], chapter: "The Offensiveness of Burning the Enemy with Fire," 3:55 \$2675, and in Kitāb al-adab [The Book of Good Manners], chapter: "Killing Small Ants," 4:367 §5268; and cited by •al-Dhahabī in al-Kabā'ir, 1:206; •al-Zayla'ī in Nașb al-rāya, 3:407; •al-Nawawī in Riyāḍ al-ṣāliḥīn, 367 §367; •al-Bayhaqī in Dalā'il al-nubuwwa, 6:32-33; •Ibn Kathīr in Shamā'il al-Rasūl a, 289.

² Set forth by •Muslim in al-Ṣaḥīḥ, Kitāb al-libās wa al-zīna [The Book of Clothing and Adornment], chapter: "The Prohibition of Striking and Branding the Faces of Animals," 3:1673 §2117; •Ahmad b. Hanbal in al-Musnad, 3:323 §14499; • Abd al-Razzāq in al-Musnad, 9:444 \$17949; • Ibn Hibban in al-Saḥīh, 12:432 \$5627; • Abū Ya'lā in al-Musnad, 4:76 \$2099; • al-Bukhārī in al-

According to Ibn 'Abbās 3,

رَأَى رَسُوْلُ الله عَلَى حَمَارًا مَوْسُوْمَ الْوَجْهِ، فَأَنْكَرَ ذَلِكَ. قَالَ: فَوَالله، لَا أَسِمُهُ إِلَّا فِي أَقْصَى شَيءٍ مِنَ الْوَجْهِ. فَأَمَرَ بِحِمَارٍ لَهُ فَكُوِيَ فِي جَاعِرَتَيْهِ. فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ.

"Allah's Messenger saw a donkey whose face was branded and he disapproved of the action, saying: 'By Allah, I only brand that limb of the animal which is far from its face.' Then the Prophet called for a donkey and he branded it on its buttocks. He was in fact the first person to brand an animal on its buttocks."

Jābir 🔏 has also reported,

"The Prophet passed by a donkey whose face had been branded (with hot iron) and smoke was being blown into its nostrils. The Prophet said: 'Who did this? None of you should ever brand (an animal) or strike it in the face.'"²

Ibn Ḥibbān and Abū Yaʿlā have related the following report from Jābir 🎉,

Adab al-mufrad, 72 §175; •al-Bayhaqī in al-Sunan al-kubrā, 7:35 §13037; •al-Mundhirī in al-Targhīb wa al-tarhīb, 3:153 §3464; and cited by •al-Nawawī in Riyāḍ al-ṣāliḥīn, 367 and al-ʿAynī in ʿUmdat al-Qārī, 21:139.

¹ Set forth by •Muslim in al-Ṣaḥīḥ, Kitāb al-libās wa al-zīna [The Book of Clothing and Adornment], chapter: "The Prohibition of Striking and Branding the Faces of Animals," 4:1673 \$2118; •Ibn Ḥibbān in al-Ṣaḥīḥ, 12:441 \$5624; •al-Ṭabarānī in al-Muʿjam al-kabīr, 10:332 \$10822; and cited by •al-Nawawī in Riyāḍ al-ṣāliḥīn, 367; •al-Zaylaʿī in Takhrīj al-ahādīth wa al-āthār, 4:78.

² Set forth by •Ahmad b. Ḥanbal in *al-Musnad*, 3:323 \$14499; •ʿAbd al-Razzāq in *al-Muṣannaf*, 9:444 \$17949; •al-Bukhārī in *al-Adab al-mufrad*, 72 \$175.

"The Prophet saw a donkey with its face branded. He asked, 'Did I not forbid this? May Allah curse the one who did this!"

According to Ibn 'Abbās , Imam Ibn Ḥibbān has narrated the following report:

"Al-'Abbās branded a camel or another animal on its face, and the Prophet became angry when he saw it. Al-'Abbās said:'I shall only brand it on its hind limbs (instead of face)," and so he branded it on its buttocks.²

Islam strictly forbids branding even a small portion of a donkey's body in order to save the animal from torture. Inflicting violence is absolutely forbidden on animals. They cannot be tortured. What a society we are! Every member of the community is afflicted with distress and torture one way or the other. Not a single soul feels safe and protected. Whoever wants to kill kills either by target killing (whether individually or through presumption of rule), by murdering fourteen (including women) by firing straight bullets or by slaying innocent school children. Whether the police kill or terrorists murder people, the whole society is in siege of terrorism. We have to get rid of this curse and free the future of our generations of this danger. If it continues and our rulers do not take effective measures to eliminate it, then Allah's torment will descend and will envelop even the good

¹ Set forth by •Ibn Ḥibbān in al-Ṣaḥīḥ, 12:432 §5627, and Abū Ya'lā in al-Musnad, 4:76 §2099.

² Set forth by •Ibn Ḥibbān in al-Ṣaḥīḥ, 12:440 §5623; •al-Bayhaqī in al-Sunan al-kubrā, 7:36 §13041; and cited by •al-Zaylaʿī in Takhrīj al-ahādīth wa al-āthār, 4:78.

along with the evil.

5.4 THE PROHIBITION OF TORTURE TO ANIMALS WHEN SLAUGHTERING

This is another sublime aspect of the Prophet's mercy, compassion, love and non-violence for animals. He strictly prohibited from causing unnecessary pain and torture to the animals at the time of sacrifice.

During a journey, Allah's Messenger passed by a man and saw him preparing to slaughter a sheep. He stood there and saw that having thrown the sheep on the ground and placing his foot on it like a butcher, that man was busy sharpening the blade in front of the sheep which was crying in great distress. The Prophet reprimanded him and said, "How cruel! Should you not do this before throwing it down? You are torturing it now by pressing it hard and sharpening the knife while the animal can see it!

The hadith runs thus:

According to Ibn 'Abbās , "Once Allah's Messenger passed by a man who was placing his foot on a sheep as he was sharpening his blade, and the sheep was looking at it. The Prophet said, "Should you not do this before you slaughter it (the knife could be sharpened before), or do you want to cause it to die twice over?"

According to al-Ḥākim, the Prophet & said:

"Do you want to cause it to die multiple deaths? Why do you not sharpen your blade (to sacrifice it) before you turn it on its side?"1

So you are inflicting three types of deaths on the animal: first, the death by trampling its neck under your foot while it is fidgeting in fear and crying; second, the death that is piercing in it through eyes, seeing you sharpening the blade; and the third, when you slaughter it. That is not sacrificing but slaying one three times simultaneously.

This torture, violence and distress was substantial to Allah's Messenger and he declared it unlawful. This is the excellence of the Prophet's morality and character, his sublime practice and conduct, and Islam's teachings about non-violence, peace and tranquillity. Pakistan was created to raise an exemplary society to eliminate violence and terror, even to its minuscule forms. It is, however, unfortunate that people lacking in foresight are following the path of violence that is alien to Islamic teachings, the Prophet's conduct and character, and from the original ideology of Pakistan.

It is narrated from 'Abd Allāh b. 'Umar & that the Messenger of Allah said: When you prepare for sacrificing an animal, sharpen the blade out of its sight and slaughter fast. Here is the wording of hadith:

According to 'Abd Allāh b. 'Umar , "Allah's Messenger commanded that we sharpen the blades and hide them from the animals. He added: 'When one of you slaughters, let him finish it fast.'"²

¹ Set forth by •al-Ṭabarānī in al-Mu^cjam al-kabīr, 11:332 §11916, and in al-Mu^cjam al-awsat, 4:53 §3590; •al-Ḥākim in al-Mustadrak, 4:260 §7570; •al-Bayhaqī in al-Sunan al-kubrā, 90:280 §18922; •al-Mundhirī in al-Targhīb wa al-tarhīb, 3:142 §3422; •al-Haythamī in Majma^c al-zawāʾid, 4:33.

² Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 2:108 §5864; •Ibn Mājah in al-Sunan, Kitāb al-dhabā'iḥ [The Book of Slaughtered Animals], chapter: "When You Slaughter, Slaughter Well," 2:1059 §3172; •al-Bayhaqī in al-Sunan al-kubrā, 9:280 §18920, and in Shu'ab al-īmān, 7:483 §11074; •al-Mundhirī in al-Targhīb wa al-tarhīb, 2:101 §1671.

According to Abū Umāma 🙈, Allah's Messenger 🗯 said,

"Whoever shows mercy, even when slaughtering a sparrow, Allah will show mercy to him on the Day of Resurrection."

That is the supreme character, sublime education on peace and blessed and sanctified conduct that the beloved Messenger has bestowed upon his community and upon the whole of humanity. Even the act of slaughtering an animal has to be executed in an excellent manner so the animal does not suffer needlessly from a blunt blade. In like manner, the Qur'ān and Sunna have provided a beautiful lifestyle, fine wisdom and thought, and sublime ideology to the Muslims. It is worth thinking if are we treading the same path. Is our path in accordance to the Prophet's teaching, considering whatever is happening in our beloved country? The answer to this question is one that will bring tears and sorrow to every intellectual.

¹ Set forth by •al-Ṭabarānī in al-Mu'jam al-kabīr, 8:234 §7915. •al-Bukhārī in al-Adab al-mufrad, p. 138 §181. •al-Bayhaqī in Shu'ab al-īmān, 7:482 §1107. •al-Haythamī in Majma' al-zawā'id, 4:33.

CHAPTER 6

THE KILLERS OF HUMANKIND ARE TERRORISTS

The Kharijites first appeared in the days of the Prophet and their ideas gained momentum during the caliphate of 'Uthmān until they emerged as a full-fledged and organized group during the caliphate of our master 'Alī . God Most High alluded to the Kharijites in the Qur'ān and there are many hadith reports that explain their signs, beliefs, doctrines and practices. In general, the Kharijites committed acts of terrorism and carried out atrocities in the name of Islam. Due to their extreme and specious religious arguments, they would declare it permissible to shed the blood of Muslims.

Many disruptions erupted in the *Umma* after the passing of the Prophet including false claims to prophethood, apostasy, refusal to pay Zakat and rejection of some basic teachings of Islam. Those who embraced the beliefs of the Kharijites promoted their warped understanding, exploited these disruptions and began organizing themselves. Those who actively hatched the conspiracy against 'Uthmān, and ultimately killed him in the final days of his rule, were composed of the people who held the extremist beliefs of the Kharijites. The most prominent of them was named 'Abd Allāh b. Sabā. This was the first time an extremist and terrorist group challenged the authority of the Islamic state.

Practically, the Kharijites surfaced in the caliphate of the fourth Caliph 'Alī. However, the Prophet had given them the title Kharijites well before that, saying: 'They shall exit from the religion just as an arrow exits from a hunted game.' When we look critically at the history of the Kharijites, we see that they came out as a violent movement in 'Alī's time. They were against dialogue and peaceful settlement of disputes and raised the slogan *lā ḥukma illā li-llah-i* arguing,

"Do you seek judgment from men in that which is God's

command? There is no judgment but for God!"1

The Kharijites initiated an armed rebellion against 'Alī and based themselves in Harūrā, located on the Iraqi border. They accused him of polytheism and blameworthy innovations and declared him a disbeliever and rebelled against him. They formed a group at Harūrā, appointed one of them as Caliph, and, setting up a state within a state, they challenged the writ of the government. They established a new Caliphate, under a new leader and rebelled against the Caliphate of 'Alī. They would meticulously perform tahajjud, five obligatory prayers, fast and do all acts of worship most rigidly, declaring themselves the only staunch Muslims. They believed that the one who committed a major sin was a disbeliever, that is, telling a lie is an act of disbelief. The Kharijites firmly believed that the perpetrator of a mortal sin straight away turned one into a disbeliever. This was the first ever group of extremists and terrorists who kick-started radicalism and militancy, and launched armed aggression against the Muslims. That is how the Umma called them by the title 'Kharijites'-those who zoomed out of faith. The Companions led by the Caliph 'Alī took up arms and fought against them. These were Kharijites in a historical perspective.

6.1 THE PROPHET CLEARLY INDICATED THE EMERGENCE OF TERRORISTS

This has been vividly elaborated in hadith reports that the Kharijites will continue to emerge and spread tumult until the appearance of the Anti-Christ, which is one of the major portents of the Final Hour. He will join them and massacre the Muslims. In the final days of his *Umma*, there shall emerge a group with the faces of humans but with the hearts of devils. There are about a hundred hadith reports wherein Kharijites have been mentioned and the Prophet has commanded to eliminate them by killing them.

Imam Aḥmad b. Ḥanbal and Imam al-Nasā'ī have reported this hadith from Sharīk b. Shihāb 🙇 who relates,

Ibn al-Athīr, al-Kāmil fī al-tārīkh, 3:196.

فَلَقِيْتُ أَبًا بَرْزَةً فِي يَومِ عِيْدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ، فَقُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ الله فَي يَذْكُرُ الْحُوَارِجَ؟ فَقَالَ: نَعَمْ، سَمِعْتُ رَسُولَ الله فَي بِأَذُنِي وَرَأَيْتُهُ بِعَيْنِي. أُتِي رَسُولُ الله فَي بِهَالٍ فَقَسَمَهُ، فَأَعْطَى مَنْ عَنْ يَمِيْنِهِ وَمَنْ عَنْ يَمِيْنِهِ وَمَنْ عَنْ شِمَالِهِ، وَلَمْ مُعْ عَنْ يَمِيْنِهِ وَمَنْ عَنْ شِمَالِهِ، وَلَمْ مُعْ عَنْ يَعْظِ مَنْ وَرَاءَهُ شَيْئًا. فَقَامَ رَجُلٌ مِنْ وَرَائِهِ، فَقَالَ: يَا عَنْ شِمَالِهِ، وَلَمْ مُعْ عَنْ يَعْظِ مَنْ وَرَاءَهُ شَيْئًا. فَقَامَ رَجُلٌ مِنْ وَرَائِهِ، فَقَالَ: يَا عَمْ شُرِه مَا عَدَلْتَ فِي الْقِسْمَةِ، رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ، عَلَيْهِ ثَوْبَانِ عُكَمَّدُ، مَا عَدَلْتَ فِي الْقِسْمَةِ، رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ، عَلَيْهِ ثَوْبَانِ عَنْ بَعْدِي رَجُلًا هُوَ أَعْدَلُ مِنِي. ثُمُّ قَالَ: يَعْرَبُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا أَيْصَانِ. فَعْضِبَ رَسُولُ الله فَي غَضَبًا شَدِيْدًا، وَقَالَ: وَالله، لَا تَجِدُونَ بَعْدِي رَجُلًا هُوَ أَعْدَلُ مِنِي. ثُمُّ قَالَ: يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا السَّهُمُ مِنَ الرَّمِيَةِ وَنَ الْقُرْآنَ لَا يُجَالِقُ. لَا يَزَالُونَ يَخُرُجُونَ حَتَّى يَخُرُجُ وَلَ السَّهُمُ مِنَ الرَّمِيَةِ الدَّجَالِ. فَإِذَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ. هُمْ شَرُّ الْتَلْقِ الْحَلْقَةِ الْمَسِيْحِ الدَّجَالِ. فَإِذَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ. هُمْ شَرُّ الْخَلْقِ وَالْحَلْقَةُ.

'For the longest I was eager to meet a man from the Companions so I could ask him about the Kharijites. Finally, I met Abū Burza on the day of Eid when he was with a group of his associates. I asked him, "Did you ever hear the Messenger of God & mention the Kharijites?" He replied, "Yes. I heard the Messenger of God & with my own ears and saw him with my own eyes. One time some wealth was brought to the Messenger of God &, so he apportioned it. He gave to those on his right and those on his left, but he did not give any to those who were behind him. Suddenly, a man stood up behind him and said, "O Muhammad! You have not acted justly in your apportioning". He was a man of dark complexion with a large head of hair, wearing two white garments. The Messenger of God & became severely angry and said, "By God! You shall not find any after me who is more just than I". Then he said, "At the end of time there will appear a folk-and this one was from them. They shall

recite the Qur'ān but it will not pass their throats. They shall pass through the religion just as an arrow passes through a hunted game. Their notable feature is shaven heads. They shall continue to appear until the last of them appears with the Anti-Christ [al-Dajjāl]; so you should kill them when you encounter them [in the battlefield]. They are the most evil of the creation"."

According to Imam Aḥmad b. Ḥanbal and Imam al-Ḥākim, 'Abd Allāh b. 'Amr b. al-'Āṣ 🎄 reported that the Prophet 🗸 said,

سَيَخْرُجُ أَنَاسٌ مِنْ أُمَّتِي مِنْ قِبَلِ الْمَشْرِقِ. يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ. كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ - حَتَّى عَرَّقَهُمْ. كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ - حَتَّى عَدَّهَا زِيَادَةً عَلَى عَشْرَةِ مَرَّاتٍ - كُلَّمَا خَرَجَ مِنْهُمْ قَرْنٌ قُطِعَ حَتَّى يَخْرُجَ اللَّهَا فَرْنٌ قُطِعَ حَتَّى يَخْرُجَ اللَّهَالُ فِي بَقِيَّتِهِمْ.

'There shall appear a group of people from my *Umma* in the direction of the east. They will recite the Qur'ān but it will not pass their throats. Every time a generation of them appears it will be cut down (through a military operation), every time a generation of them appears it will be cut down (through state institutions), every time a generation of them appears it will be cut down (the word cut down refers closely to a military operation) ['Abd Allāh said, "He said that more than ten times"]—until the Anti-Christ appears from their last remnants'.²

When the Prophet & said, 'they shall continue to appear', he

¹ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 4:421; al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "Regarding the One Who Unsheathes His Sword and Wields it amongst People", 7:119 \$4103. •al-Nasā'ī in al-Sunan al-kubrā, 2:312 \$3566. •al-Bazzār in al-Musnad, 9:294 \$3846. •al-Ṭayālisī in al-Musnad, 1:124 \$923.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:198 §6871. •al-Ḥākim in *al-Mustadrak*, 4:533 §8497. •Nuʿaym b. Ḥammād in *al-Fitan*, 2:532. •Ibn Rāshid in *al-Jāmi*ʿ, 11:377. •al-Ājurrī in *al-Sharīʿa*, p. 113 §260.

eliminated all possible doubts that the Kharijites would appear only once. The first appearance of the Kharijites during the reign of our master 'Alī was but their vanguard. Whenever and wherever they rise, they take up arms against the Muslim states and massacre peaceful citizens. Terrorism is their mark of distinction, and the word *qarn* [generation] has been used in the traditions to refer to a well-organized group of people in a generation.

Lexically, however, *qarn* also denotes a horn. Animals with horns use them as weapons against an enemy or threat. Metaphorically, *qarn* refers to armed rebellion. *Qarn al-Shayṭān* means that weapons will be used to achieve evil objectives, as taking peaceful life and fomenting turmoil are two of the most sought-after goals of Satan.

According to Ibn Mājah, 'Abd Allāh b. 'Umar & reported that the Messenger of God & said,

'Every time a generation of them appears it will be cut down—this will occur over twenty times—until the Anti-Christ appears in their last remnant'.

These hadith reports indicate that the Messenger of Allah has imparted the message to his *Umma* to keep in view the present-day scenario. Far or near, all distances are relevant to us alone; Allah's Messenger would impart his teachings and injunctions about every matter, whether related to passing days or the developments that we yet centuries remote. The Prophetic vision is transcendent and see subtleties and realities beyond all barriers of time and space. We cannot look into the future; it is behind a veil. Allah's exalted Messenger discerns everything—past, present, future—as in broad daylight, even the farthest Day of Resurrection. He observed all the fairs of the *Umma* and informed that numerous factions and groups would exit faith.

Set forth by •Ibn Mājah in al-Sunan: 'Introduction', section, 'Mention of the Mharijites', 1:61 §174.

6.2 TERRORISM IS AN ACT OF DISBELIEF

Islam is a religion that preaches peace, security, love and regard. According to Islamic teachings, a Muslim is the one from whose tongue and hand all people, whether Muslim or non-Muslim, are safe. The dignity, inviolability and protection of human life is basic to Islamic law. Killing a human unjustly is unlawful and an act of disbelief as well in certain cases.

According to an agreed upon hadith from 'Abd Allāh b. Mas'ūd &, the Prophet & said,

'Reviling a Muslim is immorality, and fighting him is disbelief'."

According to the aforementioned hadith, when using abusive language against a Muslim and fighting with him amounts to disbelief, then imagine how grave the crime would be to take up arms against him and kill him.

The prohibition and forbiddance of unjust killing of non-Muslim citizens has been described in many Prophetic traditions.

Abū Bakra 🗸 related that Allah's Messenger 🗸 said:

"Any Muslim who unjustly kills a non-Muslim with whom there is a peace treaty [mu'āhad], Allah will make Paradise forbidden to him."²

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Īmān [The Book of Faith], chapter: "On the Muslim's Fear That His Deeds Might be in Vain, Without His Being Aware", 1:27 §48. •Muslim in al-Ṣaḥīḥ: Kitāb al-Īmān [The Book of Faith], chapter: "Explanation of the Prophet's Saying , 'Reviling A Muslim is Immorality and Fighting Him is Disbelief'", 1:81 §64. •al-Tirmidhī in al-Sunan: Kitāb al-Birr wa al-ṣila [The Book of Piety and Filial Duty], chapter: 52, 4:353 §1983. •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "On Fighting A Muslim", 7:121 §4105. •Ibn Mājah in the introduction to his al-Sunan, section: 'On Faith', 1:27 §69.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:36-38 §\$20393, 20419. •Abī

The word $mu^c\bar{a}had$ used in the hadith signifies the citizens who are the denizens of the Muslim state or the members of the faction or community who has concluded a peace treaty with the Muslim state. In like manner, the citizens of any Muslim state of the modern world who abide by the state law and uphold the constitution are included in $mu^c\bar{a}hads$. For instance, the non-Muslim minorities of Pakistan who have been registered as voters and citizens of Pakistan accept and abide by the law and constitution of Pakistan are like the Muslim majority. They all are $mu^c\bar{a}hads$. Other non-Muslim minorities of Pakistan are the citizens of Pakistan like Muslims since the partition of India and the establishment of Pakistan. The $mu^c\bar{a}hads$ are non-Muslim citizens in this perspective.

Here it has been categorically declared that Paradise is forbidden to the murderer of a non-Muslim citizen, while other hadith reports declare the fragrance of Paradise forbidden for this killer.

Abū Bakra 🙇 also related that Allah's Messenger 🗸 said:

"Any Muslim who unlawfully kills a non-Muslim (in one tradition, "unjustly" is reported), Allah has forbidden even the fragrance of Paradise to him."²

Commenting on this hadith—anyone who kills a non-Muslim citizen will not smell the fragrance of Paradise—Anwar Shāh Kāshmīrī writes in his book Fayḍ al-Bārī:

Dāwūd in al-Sunan: Kitāb al-jihād [The Book of Jihad], chapter: "Fulfilling the Contract of a Non-Muslim Citizen and the Sanctity of His Contract," 3:83 \$2760. •al-Nasā'ī in al-Sunan: Kitāb al-qasāma [The Book of Apportioning Wealth], chapter: "The Gravity of Killing Non-Muslim Citizens," 8:24 \$4747, and in al-Sunan al-kubrā, 4:221, \$6949. •al-Dārimī in al-Sunan, 2:308 \$2504. •al-Bazzār in al-Musnad, 9:129 \$3679. •Ibn Abī Shayba in al-Muṣannaf, 5:457 \$27946. •al-Ḥākim in al-Mustadrak, 2:154 \$2631.

Al-Munāwī, Fath al-Qadīr, 6:153

Eset forth by •Aḥmad b. anbal in al-Musnad, 5:36 \$20399. •al-ākim in al-Mustadrak ʿala al-Ṣaḥīḥayn, 1:105 \$135.

«مَنْ قَتَل مُعَاهَدًا لَـمْ يَرِحْ رَائِحَةَ الْجَنَّةِ» وَمُخُّ الْحَدِيْثِ: إِنَّكَ أَيُّمَا الْمُخَاطَبُ قَدْ عَلِمْتَ مَا فِي قَتْلِ الْمُسْلِمِ مِنَ الْإِثْمِ، فَإِنَّ شَنَاعَتَهُ بَلَغَتْ مَبْلَغَ الْمُفْرِ، حَيْثُ أَوْجَبَ التَّخْلِيْدَ. أَمَّا قَتْلُ مُعَاهَدٍ، فَأَيْضًا لَيْسَ مِيَّتِ، فَإِنَّ قَاتِلَهُ أَيْضًا لَا يَجِدُ رَائِحَةَ الْجَنَّةِ.

(As for) his (ﷺ) statement, "Anyone who kills a non-Muslim under treaty [mu'āhad] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years." Its essence, dear brother, can be expressed like this: You know the gravity of the sin of killing a Muslim—its odiousness has reached the point of disbelief—and it necessitates that [the killer abides in Hell] forever. As for killing a non-Muslim citizen [mu'āhad], it is similarly no small matter, for the one who does it will also not smell the fragrance of Paradise."

'Abd Allāh b. 'Amr 🕸 related that the Prophet 🗯 said:

مَنْ قَتَلَ مُعَاهَدًا لَـمْ يَرِحْ رَائِحَةَ الْـجَنَّةِ، وَإِنَّ رِيْحَهَا تُوْجَدُ مِنْ مَسِيْرَةِ أَرْبَعِيْنَ عَامًا.

"Anyone who kills a non-Muslim under treaty $[mu^c\bar{a}had]$ will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years."²

Abū Hurayra ﴿ related that Allah's Messenger ﴿ said: اللهُ مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ الله وَذِمَّةُ رَسُولِهِ، فَقَدْ أَخْفَرَ بِذِمَّةِ الله،

¹ Anwar Shāh Kāshmīrī in Fayḍ al-Bārī 'alā Ṣaḥīḥ al-Bukhārī, 4:288.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-jizya [The Book of Annual Security Tax for Non-Muslims Living in an Islamic State], chapter: "The Sin of Someone Who Kills a Non-Muslim Citizen without His Having Committed a Crime," 3:1155 §2995. •Ibn Mājah in al-Sunan: Kitāb al-diyāt [The Book of Blood Money], chapter: "Someone Who Kills a Non-Muslim Citizen," 2:896 §2686. •al-Bazzār in al-Musnad, 6:368 §2383.

"Listen! Anyone who kills a non-Muslim citizen who is under the protection of Allah and His Messenger violates the protection of Allah; he will not smell the fragrance of Paradise, while its fragrance reaches out as far as a distance of seventy years."

Abū Bakra 🏂 related that the Prophet 🍰 said:

"Anyone who unjustly kills a non-Muslim under treaty [mu'āhad] will be forbidden to smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of a hundred years."²

It is far from possible to encompass here all the countless hadith reports on this subject. The youth who have been deceived into the belief that they will enter Paradise and get *hoors* as a reward of terrorism and suicide bombing need to know the truth contained in the Prophetic injunctions. Islam has forbidden Paradise to the murderer of innocent people. Allah has declared forbidden to them the Paradise prepared for His pious servants; whence will they get *hoors*? They are destined to Hellfire!

The youth have been brainwashed. They are ignorant; they have gone astray. Blowing them up, they believe they will enter Paradise. How cruel! See the truth contained in Prophetic teachings. The fragrance of Paradise can be smelt at a distance of forty, seventy, even

Set forth by •al-Tirmidhī in al-Sunan, 4:20 \$1403. •Ibn Mājah in al-Sunan, 2:896 \$2687. •Abū Yaʿlā in al-Musnad, 11:335 \$6452. •al- ākim in al-Mustadrak, 2:138 \$2581. •al-Bayhaqī in al-Sunan al-kubrā, 9:205 \$18511.

^{**}Set forth by •al-Nasā'ī in al-Sunan, 8:25 §4748, and in al-Sunan al-kubrā, #221 §6950. •'Abd'al-Razzāq in al-Muṣannaf, 10:102 §18521. •Ibn ibbān in al-Saḥīḥ, 16:391 §8382. •al-Bazzār in al-Musnad, 9:138 §3696. •al-Ṭabarānī al-Mu'jam al-awsaṭ, 1:207 §663.

hundred miles. So the suicide bombers would not be getting any closer to Paradise even beyond five hundred miles. Would that these strayed youth were mindful enough to realize and recognize the truth about Paradise and $h\bar{u}rs!$ This is a disbelief bargain they have been trapped into.

6.3 Inciting Religious Sentiments to Commit mass murder by Brainwashing is The Kharijites Method

The Kharijites would base their call for religion on the Qur'ān. Expressing their religious zealotry, they would rouse extremist sentiments in some of the hapless and ignorant Muslims, and, misinterpreting jihad, they would incite them to commit mass murder. To motivate them further, they would mention the rewards of Paradise, so as to mentally prepare their followers to kill and be killed. Ibn Kathīr recounted a sermon delivered to the Kharijites by one Zayd b. Ḥiṣn al-Ṭā'ī al-Sanbasī.

اجْتَمعُوا أَيْضًا فِي بَيْتِ زَيْدِ بْنِ حِصْنِ الطَّائِيِّ السَّنْبَسِيِّ فَخَطَبَهُمْ وَحَنَّهُمْ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَتَلَا عَلَيْهِم آيَاتٍ مِنَ الْقُرْآنِ مِنْهَا قَولُهُ تَعَالَى: ﴿ يَلْمَاوُدُ إِنَّا جَعَلْنَكَ خَلِيفَةً فِي ٱلْأَرْضِ فَٱحْكُمْ بَيْنَ مِنْهَا قَولُهُ تَعَالَى: ﴿ يَلْمَاوُدُ إِنَّا جَعَلْنَكَ خَلِيفَةً فِي ٱلْأَرْضِ فَٱحْكُمْ بَيْنَ النَّاسِ بِٱلْحِقِّ وَلَا تَتَبِعِ ٱلْهَوَىٰ فَيُضِلَكَ عَن سَبِيلِ ٱللَّهِ ﴾ ، وَقَولُهُ تَعَالَى: ﴿ وَمَن لَمْ يَحْكُمْ بِمَا أَنزَلَ ٱللَّهُ فَأُولَلْبِكَ هُمُ ٱلْكَلْفِرُونَ ﴾ ، وَكَذَا الَّتِي اللهُ عَلْمَا وَيَعْدَهَا الظَّالِمُونَ الْفَاسِقُونَ. ثُمَّ قَالَ: فَأَشْهَدُ عَلَى أَهْلِ دَعُوتِنَا مِنْ أَهْلِ قِبْلَتِنَا أَنَّهُمْ قَدِ اتَّبَعُوا الْهُوَى، وَنَبَذُوا حُكْمَ الْكِتَابِ، وَجَارُوا فِي مِنْ أَهْلِ وَالْأَعْمَالِ، وَأَنَّ جِهَادَهُمْ حَقًّ عَلَى الْمُؤْمِنِيْنَ. فَبَكَى رَجُلُ مِنْهُمْ لُوتَالِ، وَأَنَّ جِهَادَهُمْ حَقًّ عَلَى الْمُؤْمِنِيْنَ. فَبَكَى رَجُلُ مِنْهُمْ يُقَالُ لَهُ عَبْدُ الله بْنُ سَخْبَرَةَ السُّلَمِيُّ، ثُمَّ حَرَّضَ أُولَئِكَ عَلَى الْخُرُوجِ عَلَى النَّاسِ، وَقَالَ فِي كَلَامِهِ: وَاضْرِبُوا وُجُوهَهُمْ وَجِبَاهَهُمْ بِالسَّيُوفِ حَتَّى النَّاسِ، وَقَالَ فِي كَلَامِهِ: وَاضْرِبُوا وُجُوهَهُمْ وَجِبَاهَهُمْ بِالسَّيُوفِ حَتَّى يُلِنَا النَّاسِ، وَقَالَ فِي كَلَامِهِ: وَاضْرِبُوا وُجُوهَهُمْ وَجِبَاهَهُمْ بِالسَّيُوفِ حَتَّى يُطَاعَ الرَّمْنَ الرَّحْيِمُ، فَإِنْ ٱنْتُمْ ظَفَرْتُمْ وَأُطِيْعَ اللهُ كَمَا أَرُدُتُمْ أَلُوبُكُمْ ثُوالُ لِي كَاللَّهُمْ فَوْلُ أَلْوَلَا عَلَى النَّولِيْ عَلَى اللهُ كَمَا أَرْدُتُمْ أَلَابُكُمْ ثُوالُ لِي السَّيُوفِ حَتَّى اللهِ مُولِنَا اللْقَوْلُ وَالْمُ وَلَالَهُ عَلَى اللهُ كَمَا أَرْدُتُمْ أَلَالُكُمْ ثُولُ وَالْمُ الْمَالِمُ وَالْمُ الْعُولُ وَالْمُولُولِ وَالْمُ عَلَى الْكَتَامُ وَالْمُولُ وَلَالُولُ وَلَالُولُ وَلَا الْمُؤْلُولُ وَالْمُولُ وَقُولُ وَلَاللَّهُ مِنْ السَّعُونُ وَلَالُولُهُ وَلَا اللَّهُ وَلَالُولُولُ وَلَالُولُ وَلَا لَالْمُولُولُ وَلَاللَّهُ وَلَالُولُهُ مُنْ وَلُولُ وَلَالُهُ وَلَالُولُ اللْهُ وَاللْسُلُولُ وَلَمْ اللّهُ وَلَالْمُ ا

الْـمُطِيْعِينَ لَهُ الْعَامِلِينَ بِأَمْرِهِ، وَإِنْ قُتِلْتُمْ فَأَيُّ شَيْءٍ أَفْضَلُ مِنَ الْـمَصِيْرِ إِلَى رِضْوَانِ الله وَجَنَّتِهِ.

They also gathered in the house of Zayd b. Hisn al-Ta'ī al-Sanbasī. He addressed them and encouraged them to enjoin the good and forbid the evil. He recited to them some select verses from the Qur'an, such as the statement of the Most High, 'O David! Indeed, We have made you a vicegerent on the earth, so judge between people with truth and do not follow vain desires, lest they lead you astray from the path of God' [Qur'an 38:36], and His statement, 'And whoever does not judge by what God has revealed, then they are the disbelievers'. He went on to recite the similar verses that mention 'they are the oppressors' and 'they are the corrupt'. Then he said, 'I call the people of our call and gibla to bear witness that they ['Alī and the community] have followed vain desires and cast the ruling of the Book [Qur'an] aside and acted unjustly in their words and deeds. And I call you to bear witness that it is incumbent upon the believers to wage jihad against them'. Upon hearing this, a man amongst them by the name of 'Abd Allah b. Sakhbara al-Sulamī began to weep, then he [Zayd b. Hisn] started to rouse them to revolt and said, 'Strike their faces and sides with swords until the Most Compassionate and Merciful is obeyed. If you are victorious and God is obeyed as you wish, He will reward you with the recompense of those who obey Him and act upon His commands. And if you are killed, then what could be better than God's good pleasure and Paradise?"

If we analyse the methodology and activities of modern-day terrorists, we see that they are mentally immature, young and brainwashed, and have the same modus operandi as the Kharijites of old. Their warped view of Islam is plain to see; on the one hand they are very devout in their worship, and on the other hand they have no

Ibn Kathīr, al-Bidāya wa al-nihāya, 7:286.

compunction in killing peaceful Muslims. Ibn Kathīr reported that once the branch of a date palm fell during a journey and one of the Kharijites picked up a date from it and put it in his mouth. A fellow Kharijite objected and reminded him that he did not have the owner's permission. Immediately, the man spit it out. Similarly, Imam Ibn al-Athīr related that once, when a pig owned by one of the non-Muslim citizens passed by a member of the Kharijites, he killed it with his sword. A fellow Kharijite condemned him for killing it, and when its owner came, he begged his pardon, paid its price and made the man happy. Look at the apparent religiosity of the Kharijites on the one hand and their terrorism, barbarism and ruthlessness on the other. Ibn Kathīr reported,

وَمَعَ هَذَا قَدَّمُوا عَبْدَ الله بْنَ خَبَّابٍ فَذَبَحُوهُ، وَجَاوُوا إِلَى امْرَأَتِهِ فَقَالَتْ: إِنِّي امْرَأَةٌ حُبْلَى، أَلَا تَتَقُونَ الله، فَذَبَحُوهَا وَبَقَرُوا بَطْنَهَا عَنْ وَلَدِهَا، فَلَمَا بَلَغَ النَّاسَ هَذَا مِنْ صَنِيْعِهِمْ خَافُوا إِنْ هُمْ ذَهَبُوا إِلَى الشَّامِ وَاشْتَغَلُوا بِقِتَالِ أَهْلِهِ أَنْ يُخْلِفَهُمْ هَؤُلَاءِ فِي ذَرَارِيهِمْ وَدِيَارِهِمْ بِهَذَا الصَّنْعِ، فَخَافُوا غَلِيلَتَهُمْ، وَأَشَارُوا عَلَى عَلِيٍّ فِي زَرَارِيهِمْ وَدِيَارِهِمْ بَهَذَا الصَّنْعِ، فَخَافُوا غَلِيلتَهُمْ، وَأَشَارُوا عَلَى عَلِيٍّ فِي بَأَنْ يَبْدَأَ بِهُؤُلاءِ، ثُمَّ إِذَا فَرَغَ مِنْهُمْ ذَهَبَ إِلَى أَهْلِ الشَّامِ بَعْدَ ذَلِكَ وَالنَّاسُ آمِنُونَ مِنْ شَرِّ هَؤُلَاءِ فَاجْتَمَعَ الرَّأْيُ عَلَى هَذَا وَفِيْهِ خَيْرَةٌ عَظِيْمَةٌ لَكُمْ وَلِأَهْلِ الشَّامِ أَيْضًا. فَأَرْسَلَ عَلِيٌّ فَي عَلَى الْخُوارِجِ رَسُولًا مِنْ جِهَتِهِ وَهُوَ الْحُرْبُ بْنُ مُرَّةَ الْعَبْدِيُّ، فَقَالَ: أَخْبِرُ غِلَى الشَّامِ الشَّامِ أَيْضًا. فَأَرْسَلَ عَلِيٌّ فَي عَلَى الْخَوَارِجِ رَسُولًا مِنْ جِهَتِهِ وَهُوَ الْحُرْبُ بْنُ مُرَّةَ الْعَبْدِيُّ، فَقَالَ: أَخْبِرُ غِلَى النَّامِ مُنْ مُولًا الشَّامِ أَيْضًا. فَأَرُسَلَ عَلِيٌّ فَي الْمُؤْمِ وَاعْدَمُ عَلَيْهِمْ قَلْلَا قَتَلَ إِخْوَانَكُمْ وَنَحْنُ اللَّهُ عَلَى الْمُؤْمُ وَلَعْمُ فَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةً فَسَلَ الشَّامِ. فَلَمْ يَنْعُمُ وَنَعْنُ الْمَعْرِقُ عِلِى عَلَى الْمَعْمِ فَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةً فَلَا الشَّامِ . فَلَمْ مَنَ الْأَمْرِ الْعَظِيْمِ، وَالْخُطْبِ الْجُنَسِمْ، فَلَمْ يَنْفَعُ مُوا الْمُؤْمِ فَيْكًا الْآئِونَ وَمَاءَهُمْ وَيَا الْأَمْرِ الْعَظِيْمِ، وَالْمَعْمُ وَيْمُ الْمُؤْمُ وَلَى الْمُؤْمِلُ الشَّامِ الْمُؤْمُ فِيكًا الْأَمْرِ الْعَظِيْمِ، وَالْحَوْمُ وَلَمْ مُنَامُ الْمُؤْمِ مِنَ الْأَمْرِ الْعَظِيْمِ، وَالْمَيْمُ فَيْسُ بْنُ سُعْدِ بْنِ عُبَادَةً فَلَا مُنْصَلِ الْمُولُ الْمَلْمُ الْمُؤْمِ الْمُؤْمُ فِي أَلْهُ مِنَ الْأَمْرِ الْعَظِيْمِ، وَالْمَعْلِمُ الْمَالِمُ الشَّامِ الْمُؤْمِ مِنَ الْأَمْرِ الْعَظِيْمِ، وَالْمَلِولِي الْمَالِي الْمَالِمُ الْمَالِي الْمَالِمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمَالِمُ الْمُ

¹ Ibid., 7:288.

² Ibn al-Athīr, al-Kāmil fī al-tārīkh, 3:218.

وَكَذَلِكَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ وَتَقَدَّمَ أَمِيْرُ الْـمُؤْمِنِيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَيْهِمْ، فَإِنَّكُمْ قَدْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا تَقْتُلُونَ عَلَيْهِ الْـمُسْلِمِيْنَ، وَاللهُ لَو قَتَلْتُمْ عَلَيْهِ دَجَاجَةً لَكَانَ عَظِيمًا عِنْدَ الله، فَكَيْفَ بِدِمَاءِ الْـمُسْلِمِيْنَ.

So along with this, they brought 'Abd Allah b. Khabbab forward and slaughtered him. Then they approached his wife and she said, 'I am pregnant; do you not fear God?' Then they slaughtered her and sliced open her stomach and killed her unborn child. When the news of their deed reached people, they were afraid; if they went to the Levant to fight them, they would leave their wives and children at risk of suffering the same fate. They were afraid for their families and suggested to 'Alī that he should first fight them, and then go and confront the people of the Levant after he is done with them; that way, the people will be safe from their evil. There was a unanimous opinion that fighting them was the best course, and that was a tremendous good for both them and the people of the Levant. 'Alī dispatched a messenger to them, one Harith b. Murra al-Abdī, and said to him, 'Keep me well-informed about them and write to me'. When Harith reached them, they killed him and did not even give him a chance to speak. When the news of this reached 'Alī, he was resolute in his decision to fight them first before the people of the Levant. The Kharijites soon sent him a message, saying, 'All of us killed your brothers and we declare lawful their blood and yours'. Qays b. Sa'd b. 'Ubāda went to them and exhorted them, denouncing them for their grievous crime, but it was of no avail. Similarly, Abū Ayyūb al-Anṣārī went to them, as did the Commander of the Faithful, 'Alī b. Abī Tālib, who said to them, 'Your vain desires have made pleasing to you that for which you kill the Muslims! I swear by God, it would be seen as grievous in the sight of God that you even kill a chicken with this intention, so what about the

blood of the Muslims?"

These historical records prove that the Kharijites considered blood a cheap commodity. They had no reservations about killing people and cared not one iota for those who were brought up with the Prophet's spiritual training.

Since the Prophet made it categorically clear that these people would continue to emerge, time and time again, it is easy to recognize the modern-day Kharijites, for they share the same traits of those of old. They too shed the blood of people; they too brutally slaughter women and children and challenge the authority of the state; they too attack mosques, murder peaceful people engaged in worship and target them in the marketplaces; and they too call their dastardly deeds jihad. All the current acts of terrorism committed by the so-called 'mujāhidūn' are but a continuation of the Kharijite doctrine and ideology.

6.4 The Blameworthy Religious Innovations of the Kharijites and their Extremist Sentiments

From the previous sections we learnt that the Kharijites held many baseless positions and added numerous heretical innovations in the religion. They would give self-made interpretations of the Qur'ān and hadith and, on that basis, declare lawful the blood of Muslims. The Prophet foretold many of their innovations. He foretold that they would kill the Muslims and spare the idolaters: They would take the Qur'ānic verses revealed about the disbelievers and apply them to the believers. They would kill the Muslims and spare the idolaters.

¹ Ibn Kathīr, al-Bidāya wa al-nihāya, 7:288.

² Ibid., Kitāb al-tawḥīd [The Book of Divine Unity], chapter: "God's saying, *The angels and the Spirit Ascend to Him* [Qur'an 70:4]", 6:2702 §6995.

³ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murandīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 6:2539.

⁴ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-tawḥīd [The Book of Divine Unity], chapter: "God's saying, &The angels and the Spirit Ascend to Him

He stated that they would consider it lawful to murder non-Muslim minorities.¹ He said that they would be extreme in worship.² He informed us that they would declare the perpetrators of enormities as permanent residents of Hell and hold that their lives and properties are lawful. He said that they would believe that the one who disobeys the Qur'ān in his practice and opinion is a disbeliever. Finally, he foretold that they would believe it is obligatory to revolt and rebel against oppressive and corrupt governments.³

Early history reveals that the Kharijites were so extreme in their beliefs, ideologies and innovations that they even regarded the Prophet's Companions as disbelievers. Imam al-Shahrastānī writes in al-Milal wa al-niḥal that Ziyād b. Umayya asked the Kharijites, 'Urwa b. Udayya [or Udhayna], 'What do you think of Abū Bakr and 'Umar?' He said, 'They were good'. Then he asked about 'Uthmān. He said, 'I took him as my friend in the first six years of his caliphate, but when he introduced new things and made innovations, I stepped aside because he disbelieved in the end'. Then he asked about 'Alī. He replied, 'He too was good in the beginning, but when he initiated arbitration, he turned into a disbeliever. So, I got away from him too'. And when he asked about Muʿāwiya, he reviled and condemned him as well.⁴ Imam al-Shahrastānī also commented that the Kharijites used to declare the Muslims disbelievers, including the eminent Companions such as 'Uthmān, Tālḥa, Zubayr, 'Ā'isha and 'Abd Allāh b. 'Abbās ...'

6.5 Massacring Muslims due to Ideological Difference is a General Sign of Kharijites

Abū Sa'īd al-Khudrī گ has reported that the Messenger of God 🖓 said,

[[]Qur'ān 70:4]", 6:2702 §6995.

Set forth by •al-Ḥākim in al-Mustadrak, 2:166 §2657.

² Set forth by Abū Ya'lā in al-Musnad, 1:90 \$90.

³ 'Abd al-Qāhir al-Baghdādī, *al-Farq bayn al-firaq*, p. 73; Ibn Taymiyya, Majmū'a al-fatāwā, 13:31.

⁴ Al-Shahrastānī, al-Milal wa al-niḥal, 1:118.

⁵ Ibid., 1:121.

إِنَّ مِنْ ضِئْضِيءِ هَذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ وَيَدَعُونَ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدَعُونَ أَهْلَ الْإِسْلَامِ وَيَدَعُونَ أَهْلَ الْأَسْلَامِ وَيَدَعُونَ أَهْلَ الْأَوْتَانِ، لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ.

'There shall emerge from the offspring of this man [Dhū al-Khuwayṣira al-Tamīmī] a folk who will recite the Qurʾān but it will not pass their throats. They shall pass through Islam just as an arrow passes through a hunted game. . . . They shall kill the Muslims but leave the disbelievers. If I were to encounter them, I would slay them like the people of 'Ād!'

Interpreting this hadith, Ibn Ḥajar al-ʿAsqalānī wrote,

'The Prophet's statement, "They will kill the people of Islam", is from the unseen matters that he informed about, and it occurred just as he said'.²

Shabbīr Aḥmad 'Uthmānī said in his commentary,

¹ Set forth by •al-Bukhārī in al-Ṣaḥāḥ: Kitāb al-tawhīd [The Book of Divine Unity], chapter: "God's saying, *4The angels and the Spirit ascend to Him*} [Qur'ān 70:4]", 6:2702 §6995, and in Kitāb al-Anbiyā' [The Book of the Prophets], chapter: "On God's Saying, *4And as for 'Ād, they were destroyed by a fierce roaring wind*} [Qur'ān 69:6]", 3:1219 §3166. •Muslim in al-Ṣaḥāḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "On the Kharijites and Their Traits", 2:741 §1064. •Abū Dāwūd in al-Sunan: Kitāb al-Sunna [The Book of the Sunna], chapter: "On Fighting the Kharijites", 4:243 §4764. •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "Regarding the One Who Unsheathes His Sword and Wields it amongst People", 7:118 §4101, and in Kitāb al-Zakāt [The Book of Zakat], chapter: "Those Whose Hearts are Drawn Near", 5:87 §2578.

² Ibn Ḥajar al-'Asqalānī, Fath al-Bārī, 8:69.

مُنَابِذِيْنَ لِعَلِيٌّ عِنْ لَقُوا فِي طَرِيْقِهِمْ مُسْلِمًا وَكَافِرًا، فَقَتَلُوا الْـمُسْلِمَ.

'Ubayy [b. Ka'b] said, "One of the bewildering aspects of the Kharijites is that when they left Kufa and revolted against 'Alī , they encountered a Muslim and a disbeliever on the road, and killed the Muslim [but spared the disbeliever]"."

The Prophet of mercy has ordained total elimination of Kharijites, terrorists and extremists. They perpetrate homicide, slaughter women and children, and execute both Muslims and non-Muslims. If a faction of extremists talk of $D\bar{\imath}n$, perform ritual prayers, keep fasts, boast of Islamic Shariah, but shed innocent blood, massacre humanity, execute mass killing of peaceful citizens, they must be annihilated. The Prophet said: 'If I were to encounter them, I would slay them like the people of Thamūd!' and wipe them out through genocide.

Muslim Umma should follow what Allah's Messenger has enjoined: 'Kill them wherever you find them [during war], for the one who kills them will be rewarded on the Day of Resurrection'. This is an explicit glad news and declaration of the obligation to fight the Kharijites and terrorists and to cut their root. "If I were to encounter them I would slay them like the people of 'Ād", means a general killing and elimination during war, as God Most High said, "Then do you see of them any remains?" Whenever the Kharijites and their ilk appear, the only guarantee of peace and security is their total annihilation. The

Shabbīr Aḥmad Uthmānī, Fath al-Mulhim, 5:151.

² Set forth by •al-Bukhārī in al-Ṣaḥīh: Kitāb istitāba al-murtaddīn wa al-muranidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 6:2539 §6531. •Muslim in al-Ṣaḥīh: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 §1066. •Aḥmad b. Ḥanbal in al-Musnad, 1:81, 113, 131 §§616, 912, 1086. •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "Regarding the One Who Unsheathes His Sword and Wields it amongst People", 7:119 §4102. •Ibn Mājah in al-Sunan: "Introduction", section: "Mention of the Kharijites", 1:59 §168.

³ Ibn Ḥajar al-ʿAsqalānī, Fatḥ al-Bārī, 2:377.

history of Muslim *Umma* bears witness that whenever these elements raised their heads they were eliminated.

6.6 Salient Features and Signs of Terrorist Kharijites

If we gather all of hadith reports and statements of the Companions and scholars concerning the Kharijites, we can develop a composite image and comprehensive description of them.

١. أَحْدَاثُ الْأَسْنَانِ.

They will be young in age.1

٢. شُفَهَاءُ الْأَحْلَامِ.

They will be brainwashed.2

٣. كَتُّ اللِّحْيَةِ.

They will have thick, unkempt beards.3

٤. مُشَمِّرُ الْإِزَارِ.

They will wear their lower garments high upon their legs.4

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 6:2539 \$6531. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 \$1066.

² Ibid.

³ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-maghāzī [The Book of Military Expeditions], chapter: "The Dispatch of 'Alī b. Abī Ṭālib and Khālid b. al-Walīd to Yemen before the Farewell Pilgrimage", 4:1581 §4094. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "On the Kharijites and their Qualities", 2:742 §1064.

⁴ Ibid

They will emerge from the east [of sanctuaries]. I

They will continue to appear until the last of them appears with the Anti-Christ [which implies that they will continue to emerge in every generation].²

Their faith will not pass their throats [which implies that their faith is shallow and skin-deep and that the qualities of true faith will not be visible from their conduct].³

They will be extremists in religious matters.4

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-tawḥīd [The Book of Divine Unity], chapter: "The Recitation, Articulation and Reading of the Reprobate and Hypocrite [Reading the Qur'ān] Does Not Pass Beyond Their Throats", 6:2748 §7123.

Set forth by •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "Regarding the One Who Unsheathes His Sword and Wields it amongst People", 7:119 §4103.

Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-mucānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Killing the Kharijites and the Heretics after Establishing the Evidence against Them", 6-2539 \$6531. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 \$1066.

^{*} Set forth by •Abū Yaʿlā in al-Musnad, 1:90 §90. •ʿAbd al-Razzāq in al-Muṣannaf, 10:155 §18673.

The believer will consider his own prayers and fasting insignificant in comparison with theirs [i.e., Kharijites].¹

Their prayers will not pass their throats [which implies that their prayers will not leave any effect upon their character or conduct].²

They will recite the Qur'ān but the believers' recitation will not resemble theirs.³

They will recite the Qur'ān but it will not pass their throats [which implies that it will have no effect upon their hearts].4

^{**}Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-adab [The Book of Good Manners], chapter: "What Has Come to Us About Someone Saying, 'Woe to you!", 5:2281 §5811, and Kitāb istitāba al-murtaddīn wa al-muʿānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On the One Who Refrains from Fighting the Kharijites for the Sake of Drawing Hearts Near and so People Will Not Flee", 6:2540 §6534. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "On the Kharijites and Their Qualities", 2:744 §1064.

² Set forth by •Muslim in al-Ṣaḥāh: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:748 §1066.

³ Ibid.

^{*} Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Killing the Kharijites and Heretics after Establishing the Evidence against Them", 6:2540 \$6532. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "On the Kharijites and Their Qualities", 2:743 \$1064.

They will quote the Qur'ān believing that it is for them, although in reality it is against them.

They will apparently invite (with force) the people to God's Book although they have nothing to do with it.²

They will speak the words of the best of people [which implies that they will raise religious slogans and make Islamic demands].³

Their slogans and pretentious talks will be better than others' and moving.⁴

They will be extremely oppressive, blood-thirsty and violent.⁵

Set forth by •Muslim in al-Ṣaḥīh: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:748 §1066.

² Set forth by •Abū Dāwūd in al-Sunan: Kitāb al-Sunna [The Book of the Sunna], chapter: "On Fighting the Kharijites", 4:243 §4765.

Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 62539 §6531. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 §1066.

Set forth by •al-Ṭabarānī in al-Mu'jam al-awsat, 6:186 §6142.

Set forth by •Abū Dāwūd in al-Sunan: Kitāb al-Sunna [The Book of the Sunna], chapter: "On Killing the Kharijites", 4:243 \$4765.

They will be the most evil of the creation.1

They will defame their rulers and charge them with misguidance.²

They will appear during a time in which there is disunity.³

They will shed blood that is inviolable [which implies that they will believe it is permissible to kill Muslims and non-Muslims].⁴

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Kharijites Are the Most Evil of Creation", 2:750 \$1067.

² Set forth by •Ibn Abū ʿĀṣim in al-Sunna, 2:455 §934; and al-Haythamī in Majmaʿ al-Zawāʾid, 6:228. And he said that its transmitters are those of a sound tradition.

³ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-Manāqib [The Book of Virtues], chapter: "The Signs of Prophethood in Islam", 3:1321 \$3414. •Muslim in al-Ṣaḥīḥ: al-Zakāt [The Alms-due], chapter: Discussion of the Kharijites and their Qualities, 2:744 \$1064.

⁴ Set forth by •Muslim in *al-Ṣaḥīḥ*: *Kitāb al-Zakāt* [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:748 §1066.

⁵ Set forth by •al-Ḥākim in al-Mustadrak, 2:166 §2657.

They will believe in the clear-cut verses of the Qur'an but fall into destruction when it comes to their interpretation of the ambiguous verses [taken from the words of Ibn 'Abbās 🕸]. 1

They will make truthful demands with their tongues but it will not pass beyond their throats [taken from the words of 'Alī \$1.2

They will take the verses revealed about the disbelievers and apply them to the believers [taken from the words of Ibn 'Umar 3. Similarly, they will declare other Muslims misguided disbelievers and polytheists and make it permissible to kill them. (According to the explanation of Ibn 'Umar).

They shall pass through the religion just as an arrow passes through a hunted game.4

Set forth by •al-Ṭabarī in Jāmic al-Bayān fī Tafsīr al-Qur'an, 3:181; and al-Asqalānī, Fath al-Bārī, 12:300.

Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], mapter: "The Encouragement to Kill the Kharijites", 2:749 \$1066.

Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa alanidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Killing the Charijites and the Heretics after Establishing the Evidence against Them", 62539.

Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa alanidīn wa qitālihim [The Book on Demanding the Repentance of the

Those who fight against them will earn a great reward.

The one who is killed by them is the best person killed.2

They are the worst of those slain under the heavens.³ It explains that terrorists who will be killed by the soldiers will be the worst slain and the soldiers who kill them will be the best conquerors.

They would be made the dogs of Hell [in the Hereafter].4

31. They will declare it obligatory to wage a rebellion against an oppressive and corrupt government.⁵

32. They will declare that the one who commits a major sin is a disbeliever.

Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 6:2539 §6531. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 §1066.

¹ Set forth by •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:748 §1066.

² Set forth by •al-Tirmidhī in al-Sunan: Kitāb tafsīr al-Qur'ān [The Book of Qur'ānic Exegesis], chapter: "From Sūra Āl 'Imrān", 5:226 §3000.

³ Ibid.

⁴ Ibid.

⁵ Set forth by •'Abd al-Qāhir al-Baghdādī, al-Farq bayn al-firaq, p. 73. Ibn Taymiyya, Majmū'a al-fatāwā, 13:31.

- 33. They will declare lawful the blood and wealth of someone who commits a major sin.
- 34. They will seize a particular area and make it a centre of terrorist activity—as they did when they took Ḥarūrā as their base during the reign of ʿAlī. They will make a safe haven for themselves.
- 35. They will reject negotiations with the people [their opponents] like they rejected the authority of 'Alī.

This comprehensive description of signs and traits demonstrated in Prophetic traditions and statements of Companions, hadith scholars and imams provides a solid proof that the militant groups or factions of people or religious sects that would call the Muslim *Umma* as innovators, idolaters and disbelievers consider the bloodshed of Muslims and non-Muslims lawful and the destruction of their property and wealth a pious act, belie the truth, and ruin the peaceful and reconciliatory environments are Kharijites, wherever and whenever they may make their appearance.

Chapter 7

THE STRINGENT PROPHETIC COMMAND TO ELIMINATE KHARIJITES AND TERRORISTS

7.1 THE PROPHETIC DECREE: THE TRIBULATION OF THE KHARIJITES MUST BE ELIMINATED

In the preceding pages, the Qur'ānic verses and hadith reports that mention the beliefs, ideologies, signs and blameworthy innovations of the Kharijites were discussed. Similarly, in the following traditions of the Holy Prophet, the injunctions of total elimination of the Kharijites have been stated explicitly.

7.1.1 TOTAL ELIMINATION OF THE KHARIJITES IS OBLIGATORY

Under the command contained in the words employed in the hadith, "when you encounter them [in the battlefield], you should kill them", and "when you see them [in the battlefield], you should kill them", it becomes obligatory to eliminate the Kharijites. There are numerous other hadith reports in which the Messenger of Allah (peace and blessings be upon him) said: 'If I encounter them, I will slay them.' A few traditions on this subject have been mentioned here.

'Alī 🙇 reported that he heard the Messenger of God 🌉 say,

سَيَخْرُجُ قَومٌ فِي آخِرِ الزَّمَانِ: أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ الدِّيْنِ كَمَا مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، لَا يُجَاوِزُ إِيْهَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ. لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ.

'At the end of time there shall appear a folk, young in age and foolish. They will speak the words of the best of people, but their faith will not pass their throats. They shall pass through Islam just as an arrow passes through a hunted game. Kill them wherever you find them [during war], for the one who

kills them will be rewarded on the Day of Resurrection'. I

After narrating this hadith on the authority of 'Abd Allāh b. Mas'ūd , Imam al-Tirmidhī stated that it was narrated from 'Alī, Abū Sa'īd and Abū Dharr . And this a good hadith.

The chapter heading given by Imam al-Tirmidhī also indicates that the people who maintain the beliefs and views similar to those of Kharijites will also be considered Kharijites and the command meant for Kharijites will be applicable to them as well.

Abū Saʿīd al-Khudrī 🗸 reported that the Messenger of God 🎉 said,

'There shall emerge from the offspring of this man [Dhū al-Khuwayṣira al-Tamīmī] a folk. . . . If I were to encounter them, I would slay them like the people of Thamūd!'²

Imam Aḥmad, Abū Dāwūd and Ibn Mājah narrated from Abū Saʿīd al-Khudrī and Anas b. Mālik & that the Prophet & said,

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 6:2539 §6531. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 §1066. •Aḥmad b. Ḥanbal in al-Musnad, 1:81, 113, 131 §§616, 912, 1086. •al-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "Regarding the One Who Unsheathes His Sword and Wields it amongst People", 7:119 §4102. •Ibn Mājah in al-Sunan: 'Introduction', section: 'Mention of the Kharijites', 1:59 §168.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-maghāzī [The Book of Military Expeditions], chapter: "The Dispatch of 'Alī b. Abī Ṭālib and Khālid b. al-Walīd to Yemen before the Farewell Pilgrimage", 4:1581 \$4094. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "On the Kharijites and their Qualities", 2:742, 743 \$1064. •Aḥmad b. Ḥanbal in al-Musnad, 3:4 \$11021. •Ibn Khuzayma in al-Ṣaḥīḥ, 4:71 \$2373. •Ibn Ḥibbān in al-Ṣaḥīḥ, 1:205 \$25. •Abū Yaʿlā in al-Musnad, 2:390 \$1163.

هُمْ شَرُّ الْخَلْقِ وَالْخَلِيْقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللهِ وَلَيْسُوا مِنْهُ فِي شَيءٍ، مَنْ قَاتَلَهُمْ كَانَ أَوْلَى بِاللهِ مِنْهُمْ. قَالُوا: يَا رَسُولَ اللهِ مَا سِيُهاهُمْ؟ قَالَ: التَّحْلِيْقُ.

'My nation shall soon fall prey to dissension and disunity. There shall be a folk whose words will be good but whose actions will be bad. . . . They are the most evil of the creation. Glad tidings [of Paradise] for the one who kills them and who is killed by them. They will invite to God's Book but they have nothing to do with it. Whoever fights them will be nearer to God than they are'. The Companions said, 'O Messenger of God! What is their distinguishing feature?' He replied, 'Shaven heads'."

¹ Set forth by •Abū Dāwūd in al-Sunan: Kitāb al-Sunna [The Book of the Sunna], chapter: "On Fighting the Kharijites", 4:243 §4765. •Aḥmad b. Ḥanbal in al-Musnad, 3:224 §13362. •Ibn Mājah in al-Sunan: 'Introduction', section: 'Discussion of the Kharijites', 1:60 §169. •al-Ḥākim in al-Mustadrak, 2:161 §2649. •al-Bayhaqī in al-Sunan al-kubrā, 8:171. •al-Maqdisī in al-Aḥādīth al-mukhtāra, 7:15 §2391–2392 (and he declared its chain of transmission sound). •Abū Yaʿlā in al-Musnad, 5:426 §3117.

إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهُمُ فِي فُوقِهِ كَمَا يَمْرُقُ السَّهْمُ فِي فُوقِهِ فَاقْتُلُوهُمْ هُمْ شَرُّ الْبَرِيَّةِ.

'Abū Bakr 🏂 went to the Messenger of God 🗸 and said, "O Messenger of God! I passed through a particular valley, and, lo and behold, there was a humble-looking man of pleasant appearance offering prayers". The Prophet & said, "Go to him and kill him". So Abū Bakr went back to that man, and when he saw him in that state [of humble worship], he hated to kill him, and so he went back to the Messenger of God . The Prophet then said to Umar , "Go and kill him," so 'Umar went out and when he saw the man in the state in which Abū Bakr had seen him, he hated to kill him, and so he went back to the Messenger of God . He said, "O Messenger of God! I saw him offering prayers in a most humble manner, and so I hated to kill him". The Prophet & called out, "O 'Alī! Go out and kill him!" 'Alī went out to kill him but could not find him, so he returned and said, "O Messenger of God! I did not see him". The Prophet & said, "Indeed, that man and his companion recite the Qur'an but it does not go past their throats. They shall pass through the religion just as an arrow passes through a hunted game, never to return until an arrow returns to its bowstring. Slav them [whenever you encounter them during war], for they are the worst of creation"."

Imam Ibn 'Abd al-Barr narrated that 'Adī b. 'Adī wrote to 'Umar b. 'Abd al-'Azīz 🟂 and complained that the Kharijites were insulting him. 'Umar replied,

¹ Set forth by •Aḥmad b. Ḥanbal in al-Musnad, 3:15 §11133. Cited by •al-Haythamī in Majma^c al-zawā'id, 6:225. •al-ʿAsqalānī in Fatḥ al-Bārī, 12:229.

وَإِنْ ضَرَبُوا فَاضْرِبُوا.

'If they insult me then either retaliate against them or pardon them, and if they take up arms then take up arms against them, and if they fight then fight them back'."

7.1.2 Important Commentaries from the Imams of Hadith

Qādī 'Iyād said in Ikmāl al-mu'lim bi fawā'id Muslim:

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْحُوَارِجَ وَأَشْبَاهَهُمْ مِنْ أَهْلِ الْبِدَعِ وَالْبَغْيِ مَتَى خَرَجُوا وَخَالَفُوا رَأْيَ الجُمَّاعَةِ، وَشَقُّوا عَصَا الْمُسْلِمِيْنَ، وَنَصَبُوا رَايَةَ الْخِلَافِ. إِنَّ قِتَاهُمْ وَاجِبٌ بَعْدَ إِنْذَارِهِمْ وَالْإِعْذَارِ إِلَيْهِمْ. قَالَ اللهُ تَعَالى: الْخِلَافِ. إِنَّ قِتَاهُمْ وَاجِبٌ بَعْدَ إِنْذَارِهِمْ وَالْإِعْذَارِ إِلَيْهِمْ. قَالَ اللهُ تَعَالى: (فَقَالِتِلُواْ ٱلَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ ٱللَّهِ ﴾. وَهَذَا إِذَا كَانَ بَعْيُهُمْ لِأَجْلِ بِنْعَةٍ يُكَفَّرُونَ بَهَا، وَإِنْ كَانَ بَعْيُهُمْ لِغَيْرِ ذَلِكَ لِعَصَبِيَةٍ، أَوْ طَلَبِ رِئَاسَةٍ بِدْعَةٍ يُكَفَّرُونَ بَهَا، وَإِنْ كَانَ بَعْيُهُمْ لِغَيْرِ ذَلِكَ لِعَصَبِيَةٍ، أَوْ طَلَبِ رِئَاسَةٍ دُونَ بِدْعَةٍ مُكَفَّرُونَ بَهَا، وَإِنْ كَانَ بَعْيُهُمْ لِغَيْرِ ذَلِكَ لِعَصَبِيَةٍ، أَوْ طَلَبِ رِئَاسَةٍ دُونَ بِدْعَةٍ مُكَفَّرُونَ بَهَا، وَإِنْ كَانَ بَعْيُهُمْ لِغَيْرِ ذَلِكَ لِعَصَبِيَةٍ، أَوْ طَلَبِ رِئَاسَةٍ دُونَ بِدْعَةٍ مُؤَلِّهُ عَلَى الْمُقَارِبِوجْهِ، وَحُكْمُهُمْ أَهْلُ الْبَعْيِ مَلَى اللهُ عَلَى اللهُ عَلَى اللهَوْلِ الْمُتَقَدَّم.

The scholars have unanimously agreed that when the Kharijites and their ilk from the people of blameworthy innovation and rebellion revolt against the view of the community [jamā'a], split the unity of the Muslims and raise the banner of dissension, it is obligatory [for the Muslims] to fight them after exhorting and warning them. God Most High says, 'Then all of you together fight the contentious party until they all submit to the command of God'. Now this is in the case where their rebellion stems from a blameworthy innovation by which they declare others to be disbelievers. If their rebellion was for some other reason that is not an innovation, such as bigoted allegiance [to a group or tribe] or

I Ibn 'Abd al-Barr, al-Tamhīd, 23:338-339.

² Qur'ān 49:9.

pursuit of leadership, they are not given the same judgement reserved for the disbelievers in any way. According to the aforementioned view, they are given the ruling of the people of rebellion only.¹

It is clear that the extremist ideology of modern-day terrorists, declaring everyone a disbeliever save themselves, and the mandatory murder and carnage they perpetrate, amounts to a heretic innovation. Therefore, they fall under the command applicable to rebels.

Imam al-Nawawī stated in his commentary on Saḥīḥ Muslim:

قَوْلُهُ ﴿ فَإِذَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا. هَذَا تَصْرِيْحُ بِوُجُوبِ قِتَالِ الْحَوَارِجِ وَالْبُغَاةِ وَهُوَ إِجْمَاعُ الْعُلَمَاءِ، قَالَ الْقَاضِي: أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْحَوَارِجِ وَالْبُغَاةِ وَهُو إِجْمَاعُ الْعُلَمَاءُ قَالَ الْقَاضِي: أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْحَوَارِجِ وَأَشْبَاهَهُم مِنْ أَهْلِ الْبِدَعِ وَالْبَغْيِ مَتَى خَرَجُوا عَلَى الْإِمَامِ، وَخَالَفُوا رَأْيَ الجُهَاعَةِ وَشَقُوا الْعَصَا، وَجَبَ قِتَاهُمْ بَعْدَ عَلَى الْإِمَامِ، وَجَالَفُوا رَأْيَ الجُهَاعَةِ وَشَقُوا الْعَصَا، وَجَبَ قِتَاهُمْ بَعْدَ إِنْدَارِهِمْ وَالْإِعْتِذَارِ إِلَيْهِمْ.

وَهَذَا كُلُّهُ مَا لَـمْ يُكَفَّرُوا بِيِدْعَتِهِمْ، فَإِنْ كَانَتْ بِدْعَةٌ مِمَّا يُكَفَّرُونَ بِهِ جَرَتْ عَلَيْهِمْ أَحْكَامُ الْـمُرْتَدِّيْنَ، وَأَمَّا الْبُغَاةُ الَّذِيْنَ لَا يُكَفَّرُونَ فَيَرِثُونَ وَيُورَثُونَ وَدَمُهُمْ فِي حَالِ الْقِتَالِ هَدْرٌ، وَكَذَا أَمْوَاهُمُ الَّتِي تُتْلَفُ فِي الْقِتَالِ، وَالْأَصَحُ أَنَّهُمْ لَا يَضْمَنُونَ أَيْضًا مَا أَتْلَفُوهُ عَلَى أَهْلِ الْعَدْلِ فِي حَالِ الْقِتَالِ مِنْ نَفْسٍ وَمَالِ.

The Prophet's statement, 'Kill them wherever you find them [during war], for the one who kills them will be rewarded on the Day of Resurrection', is an explicit declaration of the obligation to fight the Kharijites and rebels, and this is the consensus of the scholars. Qāḍī [ʿIyāḍ] said, 'The scholars have unanimously agreed that when the Kharijites and their ilk from the people of blameworthy innovation and rebellion

¹ Qāḍī ʿIyāḍ, Ikmāl al-muʿlim bi fawāʾid Muslim, 3:613–614.

revolt against the view of the community [jamā'a], split the unity [of the Muslims] and raise the banner of dissension, it is obligatory [for the Muslim state] to fight them after exhorting them and warning them'.

Now that applies so long as their innovation is not one that entails disbelief. If their innovation is one that makes them disbelievers, then the rules that pertain to apostates are applied to them. As for the rebels who do not disbelieve, they may inherit, and others may inherit from them, although during times of fighting their blood is lawful, as is their wealth that is destroyed [at the hands of the Muslim government] during the fighting. The most correct view is that they are not liable to receive compensation from the people of justice for the lives and wealth that were destroyed during the time of fighting.¹

Shabbīr Aḥmad 'Uthmānī wrote in Fath al-Mulhim:

قَوْلُهُ ﴿ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا إِلَحْ: أَيْ أَجْرًا عَظِيمًا. قَالَ النَّووِيُّ: هَذَا تَصْرِيْحٌ بِوُجُوبِ قِتَالِ الْخَوَارِجِ وَالْبُعَاةِ، وَهُوَ إِجْمَاعُ الْعُلَمَاءِ. قَالَ الْقَاضِي: تَصْرِيْحٌ بِوُجُوبِ قِتَالِ الْخَوَارِجِ وَالْبُعَاةِ، وَهُوَ إِجْمَاعُ الْعُلَمَاءِ. قَالَ الْقَاضِي: أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الْحُوَارِجَ وَأَشْبَاهَهُمْ مِنْ أَهْلِ الْبِدَعِ وَالْبَعْيِ مَتَى خَرَجُوا عَلَى الْإِمَامِ، وَخَالَفُوا رَأْيَ الْجُمَاعَةِ، وَشَقُّوا الْعَصَا: وَجَبَ قِتَالْمُمْ بَعْدَ إِنْذَارِهِمْ وَالْإِعْتِذَارِ إِلَيْهِمْ.

The Prophet's statement , 'for the one who kills them will be rewarded on the Day of Resurrection', means that this person will receive a tremendous reward. Al-Nawawī stated that this 'is an explicit declaration of the obligation to fight the Kharijites and rebels, and this is the consensus of the scholars'. Qāḍī ['Iyāḍ] said, 'The scholars have unanimously agreed that when the Kharijites and their ilk from the people of blameworthy innovation and rebellion revolt against the view of the community [jamā'a], split the unity [of the

¹ Yaḥyā al-Nawawī, Sharḥ Ṣaḥīḥ Muslim, 7:170.

Muslims] and raise the banner of dissention, it is obligatory to fight them after exhorting them and warning them'.

These commentaries further prove that this is obligatory to take action against the Kharijites and terrorists at state level and eliminate them completely. Whenever the Kharijites and their ilk appear, the only guarantee of peace and security is their total annihilation. The history of Muslim *Umma* bears witness that whenever these elements raised their heads they were exterminated.

7.2 Do not be Deceived by The Outward Religious Appearance of the Kharijites

The Kharijites would adhere to a strict regimen of Qur'ānic recitation, ritual prayers and fasting. They would speak extensively about asceticism, the transience of the world, the fear of God and the duty of enjoining good and forbidding evil—all outward signs of pious people.

Ibn Mājah and Aḥmad b. Ḥanbal narrated on the authority of Abū Salama who said,

قُلْتُ لِأَبِي سَعِيْدٍ الْخُدْرِيِّ ﴿ : هَلْ سَمِعْتَ رَسُولَ الله ﴿ يَذْكُرُ فِي الْحُدُرِيِّ فَا اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ا

'I said to Abū Sa'īd al-Khudrī , "Did you hear the Messenger of God mention anything about the Ḥarūriyya [i.e., Kharijites]?" He replied, "I heard him mention a folk who engage in much worship [and in the narration of Aḥmad, 'they absorbed themselves deeply in the religion']; you will belittle your prayers and fasting in comparison with theirs"."

¹ Shabbīr Aḥmad 'Uthmānī, Fath al-Mulhim, 5:166-167.

² Set forth by •Ibn Mājah in *al-Sunan*: 'Introduction', section: 'Mention of the Kharijites', 1:60 §169. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:33 §11309. •Ibn Abī Shayba in *al-Muṣannaf*, 7:557 §37909.

These outward displays of piety struck the Companions as ironic and confusing. In one narration reported by Imam al-Ḥākim and al-Nasā'ī, Ibn 'Abbās & mentioned that he had not seen anyone as ascetic and outwardly devout as them.

He said,

فَأَتَيْتُهُمْ وَهُمْ مُجُتَّمِعُونَ فِي دَارِهِمْ قَائِلُونَ، فَسَلَّمْتُ عَلَيْهِمْ. فَقَالُوا: مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ. قَالَ ابْنُ عَبَّاسٍ: وَأَتَيْتُ قَوْمًا لَمْ أَرَ قَوْمًا قَطُّ أَشَدَّ اجْتِهَاذَا مِنْهُمْ. مُسْهَمَةٌ وُجُوهُهُمْ مِنَ السَّهَرِ كَأَنَّ أَيْدِيَهُمْ وَرُكَبَهُمْ تُثْنَى عَلَيْهِمْ.

'So I went to see them [representing 'Alī 🚵] and they were gathered together in their home as they were speaking to one another. I greeted them with the salutations of peace [al-salām 'alaykum], and they replied, "Welcome, O son of 'Abbās!" [They did not wish peace to the Prophet's Companions.] I never saw a people more devout [outwardly] than them. Due to their prolonged nights of sleeplessness [in the night vigil prayer], their faces bore marks [of prostration] and their hands and knees were calloused'. I

Jundub b. 'Abd Allāh 🎄 has stated the excessive worship and religious labour of the Kharijites in the following words:

لَمَّا فَارَقَتِ الْحُوَارِجُ عَلِيًّا خَرَجَ فِي طَلَبِهِمْ وَخَرَجْنَا مَعَهُ، فَانْتَهَيْنَا إِلَى عَسْكُرِ الْقَوْمِ فَإِذَا لَهُمْ دَوِيٌّ كَدَوِيِّ النَّحْلِ مِنْ قِرَاءَةِ الْقُرْآنِ، وَفِيْهِمْ عَسْكُرِ الْقَوْمِ فَإِذَا لَهُمْ دَوِيٌّ كَدَوِيِّ النَّحْلِ مِنْ قِرَاءَةِ الْقُرْآنِ، وَفِيْهِمْ أَصْحَابُ الثَّفِنَاتِ وَأَصْحَابُ الْبَرَانِسِ، فَلَمَّا رَأَيْتُهُمْ دَخَلَنِي مِنْ ذَلِكَ شِدَّةٌ أَصْحَابُ الثَّفِينَ وَوَضَعْتُ بُرْنَسِي، فَنَشَرْتُ فَتَسَعَيْتُ فَرَسِي وَوَضَعْتُ بُرْنَسِي، فَنَشَرْتُ عَنْ فَرَسِي وَوَضَعْتُ بُرْنَسِي، فَنَشَرْتُ عَلَيْهِ دِرْعِي، وَأَخَذْتُ بِمِقْوَدِ فَرَسِي فَقُمْتُ أَصَلِي إِلَى رُعْمِي وَأَنَا أَقُولُ فِي عَلَيْهِ دِرْعِي، وَأَخَذْتُ بِمِقْوَدِ فَرَسِي فَقُمْتُ أَصَلِي إِلَى رُعْمِي وَأَنَا أَقُولُ فِي

¹ Set forth by •al-Ḥākim in al-Mustadrak, 2:164 §2656. •al-Nasā'ī in al-Sunan al-kubrā, 5:165 §8575. •'Abd al-Razzāq in al-Muṣannaf, 10:146. •al-Ṭābarānī in al-Muʿjam al-kabīr, 10:257 §10598. •al-Bayhaqī in al-Sunan al-kubrā, 8:179.

صَلَاتِي: اَللَّهُمَّ إِنْ كَانَ قِتَالُ هَؤُلَاءِ الْقَوْمِ، لَكَ طَاعَةً فَانْذَنْ لِي فِيْهِ، وَإِنْ كَانَ مَعْصِيَةً فَأَرِنِي بَرَاءَتَكَ.

'When the Kharijites seceded from 'Alī, he went out in pursuit of them and we went with him. When we reached their troops, we heard a loud recitation of the Qur'ān that sounded like the buzzing of bees. Amongst them were some wearing loin cloths and mantles, and seeing them in that state [of ostensible piety], I had mixed feelings about fighting against them. I stuck my spear into the ground, dismounted from my steed, took off my mantle, spreading it out and placing my armour on it. I then took my steed by the reigns and started praying towards my spear [as a barrier]. During my prayer I said, "O God! If it is obedience to You to fight these folk, then give me permission to do it; and if it is disobedience, then show me a sign of Your disapproval"."

Jundub was so influenced by the apparent piety, asceticism and worship of the Kharijites that he was reluctant to fight them. Then he heard the prophetic traditions about them from our master 'Alī which proved true. That expanded his heart, gave him insight and strengthened his belief that they should be killed and eliminated.

The modern Kharijites appear to be pious and righteous servants of God; however, due to their inner states, anti-Islamic activities, unjust killings and terrorism, they are called the worst of creation. No doubt, they recite the Qur'ān, but they take the verses revealed about the disbelievers and apply them to the Muslims and declare them disbelievers. On the basis of their so-called doctrine, they justify the murder of peaceful people.

7.3 THE KHARIJITES ARE THE WORST OF CREATION

The Messenger of God &, his Companions and their followers all

¹ Set forth by •al-Ṭabarānī in al-Mu^cjam al-awsat, 4:227 \$4051. •Cited by •al-Haythamī in Majma^c al-zawā'id, 4:227. •Ibn Ḥajar al-ʿAsqalānī in Fatḥ al-Bārī, 12:296. •al-Shawkānī in Nayl al-awtār, 7:349.

declared the Kharijites the worst of creation. Some of the hadith reports in this regard are produced here.

Al-Bukhārī narrated in his collection, in the chapter heading for the section, 'The Statement of God Most High, "God will not lead a people astray after having guided them until He makes clear to them that which they should avoid" [Qur'ān 9:115], that Ibn 'Umar believed that they [the Kharijites] were the worst of God's creation. He said, 'They took the verses revealed about the disbelievers and applied them to the believers'.

Ibn Ḥajar al-ʿAsqalānī said in al-Fath:

وَصَلَهُ الطَّبَرِيُّ فِي مُسْنَدِ عَلِيٍّ مِنْ تَهُذِيْبِ الْآثَارِ مِنْ طَرِيْقِ بُكَيْرِ بْنِ عَبْدِ اللهُ بْنِ الْأَشَجِّ: أَنَّهُ سَأَلَ نَافِعًا: كَيْفَ كَانَ رَأْيُ ابْنِ عُمَرَ فِي الْحُرُّورِيَّةِ؟ قَالَ: كَانَ يَرَاهُمْ شِرَارَ خَلْقِ اللهِ، انْطَلَقُوا إِلَى آيَاتِ الْكُفَّارِ فَجَعَلُوهَا فِي الْسُمُوْ مِنِيْنَ.

قُلْتُ: وَسَنَدُهُ صَحِيْحٌ، وَقَدْ ثَبَتَ فِي الْحَدِيْثِ الصَّحِيْحِ الْـمَرْفُوعِ عِنْدَ مُسْلِمٍ مِنْ حَدِيْثِ أَبِي ذَرِّ هِي فِي وَصْفِ الْحَوَارِجِ: هُمْ شِرَارُ الْخَلْقِ وَالْحَلِيْقَةِ. وَعِنْدَ أَحْمَدَ بِسَنَدٍ جَيِّدٍ عَنْ أَنْسٍ مَرْفُوعًا مِثْلَهُ.

وَعِنْدَ الْبَزَّارِ مِنْ طَرِيْقِ الشَّعْبِيِّ عَنْ عَائِشَةَ ﴿ قَالَتْ: ذَكَرَ رَسُولُ اللهِ الْهُ الْخُوَارِجَ فَقَالَ: هُمْ شِرَارُ أُمَّتِي، يَقْتُلُهُمْ خِيَارُ أُمَّتِي. وَسَنَدُهُ حَسَنٌ. وَعِنْدَ الطَّبَرَانِيِّ مِنْ هَذَا الْوَجْهِ مَرْفُوعًا: هُمْ شِرَارُ الْحُلْقِ وَالْحَلِيْقَةِ يَقْتُلُهُمْ خَيْرُ الْحُلْقِ وَالْحَلِيْقَةِ يَقْتُلُهُمْ خَيْرُ الْحُلْقِ وَالْحَلِيْقَةِ وَيَقْتُلُهُمْ خَيْرُ الْحَلْقِ وَالْحَلِيْقَةِ. وَفِي حَدِيْثِ أَبِي سَعِيْدٍ ﴿ عِنْدَ الطَّبَرَانِيِّ : شُرُّ الْنَبِيَةِ. وَفِي حَدِيْثِ أَبِي سَعِيْدٍ ﴿ عِنْدَ الطَّبَرَانِيِّ : شَرُّ قَتْلَى وَفِي حَدِيْثِ أَبِيهِ عِنْدَ الطَّبَرَانِيِّ : شَرُّ قَتْلَى وَفِي حَدِيْثِ أَبِيهِ عِنْدَ الطَّبَرَانِيِّ : شَرُّ قَتْلَى وَفِي حَدِيْثِ أَبِيهِ عِنْدَ الطَّبَرَانِيِّ : شَرُّ قَتْلَى اللَّهَامُ السَّمَاءُ وَأَقَلَتْهُمُ الْأَرْضُ. وَفِي حَدِيْثِ أَبِي أُمَامَةَ ﴿ اللَّهَ نَحُوهُ.

وَفِي رِوَايَةِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ ﴿ عِنْدَ مُسْلِمٍ: مِنْ أَبْغَضِ

خَلْقِ الله إِلَيْهِ.

وَعِنْدَ أَحْمَدَ وَابْنِ أَبِي شَيْبَةَ مِنْ حَدِيْثِ أَبِي بَرْزَةَ مَرْ فُوعًا فِي ذِكْرِ الْخَوَارِجِ: شَرُّ الْخَلْقِ وَالْخَلِيْقَةِ يَقُولُهَا ثَلَاثًا. وَعِنْدَ ابْنِ أَبِي شَيْبَةَ مِنْ طَرِيْقِ عُمَيْرِ بْنِ إِسْحَاقَ عَنْ أَبِي هُرَيْرَةَ هِيْ: هُمْ شَرُّ الْخَلْقِ. وَهَذَا مِمَّا يُؤَيِّدُ قَوْلَ مَنْ قَالَ بِكُفْرِهِمْ.

In *Musnad ʿAlī*, al-Ṭabarī traced it back to Bukayr b. ʿAbd Allāh b. al-Ashajj from *Tahdhīb al-āthār*. He asked Nāfiʿ, 'What was Ibn 'Umar's view regarding the Ḥarūriyya?' Nāfiʿ replied, 'He believed that they were the worst of God's creation. They took the verses revealed about the disbelievers and applied them to the believers'.

I [al-'Asqalānī] say: This chain is rigorously authentic, and it was affirmed in the rigorously authentic traceable [marfū'] report with [Imam] Muslim from the hadith of Abū Dharr, describing the Kharijites: 'They are the worst of creation'. And there is a report from Anas traced to its ultimate source with a similar wording found in Aḥmad's collection, with a fine chain of narration.

Al-Bazzār has a report from the route of al-Sha^cbī from 'Ā'isha & who said, 'The Messenger of God & mentioned the Kharijites and said, "They are the worst of my *Umma* and shall be killed by the best of my *Umma*".' This has a fine chain.

There is a report traced to its ultimate source, similar to this, with al-Ṭabarānī: 'They are the worst of the creation and shall be killed by the best of creation'. And in the hadith of Abū Saʿīḍ [al-Khudrī] found in the collection of Aḥmad, it reads: 'They are the worst of humanity'.

In the narration of 'Ubayd Allāh b. Abī Rāfi' from 'Alī, which is found in the collection of Muslim, it reads: 'They are the most despised of creation in the sight of God'. And in the hadith of al-Ṭabarānī from 'Abd Allāh b. Khabbāb ,

from his father: 'They are the worst of those slain who are shaded by the heavens and carried by the earth'. And in the

hadith of Abū Umāma 🙇 there is a similar wording.

In the report of Abū Barza, traced to its ultimate source, concerning the Kharijites, which is narrated by Aḥmad and Ibn Abī Shayba: 'He said thrice, "They are the worst of creation".' In a report with Ibn Abī Shayba from the route of 'Umayr b. Isḥāq, from Abū Hurayra , it reads: 'They are the most evil of creation'. The above report gives support to the view of those who held that they [the Kharijites] were disbelievers.¹

Ḥudhayfa 🟂 reported that the Messenger of God 🏂 said,

إِنَّ مَا أَنَخَوَّ فُ عَلَيْكُمْ رَجُلٌ قَرَأَ الْقُرْآنَ حَتَّى إِذَا رُئِيَتْ بَهْجَتُهُ عَلَيْهِ وَكَانَ رِدْئًا لِلْإِسْلَامِ غَيَّرَهُ إِلَى مَا شَاءَ اللهُ فَانْسَلَخَ مِنْهُ وَنَبَذَهُ وَرَاءَ ظَهْرِهِ وَسَعَى رِدْئًا لِلْإِسْلَامِ غَيَّرَهُ إِلَى مَا شَاءَ اللهُ فَانْسَلَخَ مِنْهُ وَنَبَذَهُ وَرَاءَ ظَهْرِهِ وَسَعَى عَلَى جَارِهِ بِالسَّيْفِ وَرَمَاهُ بِالشِّرْكِ قَالَ: قُلْتُ: يَا نَبِيَّ الله، أَيُّهُمَا أَوْلَى بِالشِّرْكِ الله مَرْمِيُ أَمِ الرَّامِي؟ قَالَ: بَلِ الرَّامِي.

'The only thing I fear for you is a man who recites the Qur'ān until you see its beauty upon him, and who supports Islam until God wills. Later on he abandons it and casts it behind his back and attacks his neighbour with a sword and accuses

Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Charijites and the Heretics after Establishing the Evidence against Them", 6:2539. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Kharijites Are the Most Evil of Creation", 2:750 \$1067. •Aḥmad b. Hanbal in al-Musnad, 3:15 \$11133. •Abū Dāwūd in al-Sunan: Kitāb al-Sunna The Book of the Sunna], chapter: "On Fighting the Kharijites", 4:243 \$4765. •1-Nasā'ī in al-Sunan: Kitāb taḥrīm al-dam [The Book on the Prohibition of Bloodshed], chapter: "Regarding the One Who Unsheathes His Sword and Wields it amongst People", 7:119–120 \$4103. •Ibn Abī Shayba in al-Muṣannaf, 7:557, 559 \$37905. •al-Bazzār in al-Musnad, 9:294, 305 \$3846. •al-Ṭabarānī al-Muʿjam al-awsaṭ, 6:186 \$6142, 7:335 \$7660, and in al-Muʿjam al-ṣaghīr, 1242 \$33.

him of polytheism [shirk]'. Hudhayfa said, 'O Messenger of God! Which of the two is closer to polytheism, the accuser or the accused?' The Messenger of God responded, 'Of course, it is the accuser'.

7.3.1 A NOTEWORTHY POINT

Ṣafwān b. Muḥarraz narrated from Jundub b. 'Abd Allāh 🙈 that he passed by a group who were reciting the Qur'ān. Jundub remarked,

'Do not be deceived by them; today they are reciting the Qur'ān, but tomorrow they will be fighting [the Muslims] with their weapons'.2

Ḥarb b. Ismā'īl al-Kirmānī reported that Aḥmad b. Ḥanbal said,

'The Kharijites are an evil folk. I know of no one else on the earth more evil than them. The Prophet's hadith about them is authentic from ten different angles [chains of narration]'.3

Yūsuf b. Mūsā reported that Imam Aḥmad was asked if the Kharijites were disbelievers. He said, 'They have passed through the religion'. He was again asked, 'Are they disbelievers?' He said again, 'They have passed through the religion'.

¹ Set forth by •Ibn Ḥibbān in al-Ṣaḥīḥ, 1:282 §81. •al-Bazzār in al-Musnad, 7:220 §2793.

² Set forth by •al-Ṭabarānī in al-Mu'jam al-kabīr, 2:167 §1685. •al-Daylamī in Musnad al-firdaws, 4:134 §6419. Cited by •al-Mundhirī in al-Targhīb wa al-tarhīb, 3:166 §3513. •al-Haythamī in Majma' al-zawā'id, 6:231.

³ Al-Khalāl, al-Sunna, p. 145 \$110.

⁴ Ibid., §111.

7.4 MILITARY OPERATIONS AGAINST KHARIJITE TERRORISTS BRING PLENTEOUS REWARD

The military operation, Zarb-e Azb, that the Army of Pakistan launched against the terrorists on 15 June 2014 in North Wazirastan, should continue all over Pakistan impartially. In this way, immense reward will be granted on the killing of terrorists.

'Abd Allāh b. Mas'ūd & reported that the Messenger of God & said.

يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ شُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، مَنْ لَقِيهُمْ فَلْيَقْتُلْهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ عِنْدَ الله.

'At the end of time there shall appear a folk, young in age and foolish. They will utter the best of words spoken by people, but they shall pass through Islam just as an arrow passes through a hunted game. Whoever encounters them [during war] should kill them, for killing them will be rewarded by God'.¹

'Alī 🗸 said,

'Wherever you encounter them [during war], slay them, for whoever slays them will be granted a reward on the Day of

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-muranidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 6:2539 §6531. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 §1066. •al-Tirmidhī in al-Sunan: Kitāb al-fitan [The Book of Tribulations], chapter: "Concerning the Trait of Renegades [al-māriqa]", 4:481 §2188. After having narrated this tradition in al-Sunan, al-Tirmidhī said, 'This tradition is reported by 'Alī, Abū Sa'īd and Abū Dharr &, and it is a fine sound tradition'.

Resurrection'.1

Allah's Messenger warned that the terrorists who would perpetrate homicide in the name of religion would be marked by their reading the Qur'ān, offering the ritual prayers and keeping fasts. He further said to his Companions, 'You will belittle your prayers and fasts in comparison to theirs. They will also grow beards and have their heads shaved. They will talk much of religion but will kill people indiscriminately.' The Prophet ordained: 'Wherever you find them, kill them and wipe them out.' You cannot imagine what reward you will get for eliminating them; you will learn about the reward on the Day of Resurrection alone; it will be colossal.

Our Beloved Messenger is the mercy for all the worlds, even for the animals as he disliked torturing them. He himself longed to cut the roots of the terrorists and stamp their extinction: 'If I were to encounter them, I would slay them like the people of 'Ād and Thamūd.' Abū Sa'īd al-Khudrī & reported that the Messenger of God said,

'There shall emerge from the offspring of this man [Dhū al-Khuwayşira al-Tamīmī] a folk.... If I were to encounter them, I would slay them like the people of Thamūd!'²

Some of the prophetic traditions about the Kharijites mention the people of 'Ād and Thamūd. The import of these traditions is that the

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb istitāba al-murtaddīn wa al-murānidīn wa qitālihim [The Book on Demanding the Repentance of the Apostates and Reprobates, and Fighting Them], chapter: "On Fighting the Kharijites and the Heretics after Establishing the Evidence against Them", 6:2539 §6531. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "The Encouragement to Kill the Kharijites", 2:746 §1066.

² Set forth by •al-Bukhārī in al-Ṣaḥīḥ: Kitāb al-maghāzī [The Book of Military Expeditions], chapter: "The Dispatch of 'Alī b. Abī Ṭālib and Khālid b. al-Walīd to Yemen before the Farewell Pilgrimage", 4:1581 §4094. •Muslim in al-Ṣaḥīḥ: Kitāb al-Zakāt [The Book of Zakat], chapter: "On the Kharijites and their Qualities", 2:742, 743 §1064. •Aḥmad b. Ḥanbal in al-Musnad, 3:4 §11021. •Ibn Khuzayma in al-Ṣaḥīḥ, 4:71 §2373. •Ibn Ḥibbān in al-Ṣaḥīḥ, 1:205 §25. •Abū Yaʿlā in al-Musnad, 2:390 §1163.

Kharijites should be uprooted and wiped out, just as the people of 'Ād and Thamūd were totally destroyed, so that the Kharijites would never be able to rise again and there will not be even a possibility for them to reorganise. However, before that, it is essential to convey them the truth and provide them the opportunity to take the right path, turn to God and abandon their evil designs without being killed.

The Prophet has commanded the Muslim states to kill the murderous Kharijites like the killing of 'Ād and Thamūd, because they too have transgressed like the perished nations of old. He commanded that because if some terrorists are killed and others are left alive or are left to engage in negotiations, their leaders will take that time to regroup and prepare for more turmoil. Imam Aḥmad, al-Nasā'ī, al-Ḥākim and others narrated that the Prophet said,

'They shall continue to appear until the last of them appears with the Anti-Christ [al-Dajjāl]'. ¹

In the above hadith, the Prophet , aware of the psychology and strategy of the Kharijites, commanded us that when a state level operation is launched against them, after initial complete discussion with them, the operation must continue unabated until they are decimated. Otherwise, if they are given reprieve or granted the opportunity, they might agree on negotiation in lieu of their defeat. This will be their deception and trap. If they are not eliminated completely, these Kharijites will go underground. They will use that as the opportunity to regroup and reorganise. After a period of silence, they will launch fresh attacks with renewed vigour and inflict losses on the Muslim state and its citizenry. This is why the Prophet ordained in accordance with Allah's command to eliminate these evil elements from society once and for all, as was done in the case of 'Ād and Thamūd. This strategy is indicated by the prophetic injunction and it

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:421 §19798. •al-Nasā'ī in *al-Sunan*: *Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: "Regarding the One Who Unsheathes His Sword and Wields it amongst People", 7:119 §4103. •al-Ḥākim in *al-Mustadrak*, 2:160 §2647.

can never be wrong.

7.5 GLAD TIDINGS OF GREAT REWARD FOR THE TROOPS FIGHTING THE KHARIJITES

Discussing war against Kharijites, Ibn Ḥajar al-Asqalānī writes:

فِي رِوَايَةِ زَيْدِ بْنِ وَهْبِ: لَوْ يَعْلَمُ الْجَيْشُ الَّذِيْنَ يُصِيْبُونَهُمْ مَا قُضِيَ هَمُّمْ عَلَى لِسَانِ نَبِيِهِمْ لَنَكَلُوا عَنِ الْعَمَلِ. وَأَخْرَجَ أَحْمَدُ نَحْوَ هَذَا الْحَدِيْثِ عَنْ عَلَى لِسَانِ نَبِيهِمْ لَنَكُلُوا عَنِ الْعَمَلِ. وَأَخْرَجَ أَحْمَدُ نَحْوَ هَذَا الْحَدِيْثِ عَنْ عَلَى كُلِّ مُسْلِمٍ. وَقَوْلُهُ عَلَى حَلَاتَكُمْ مَعَ صَلَاتِمِمْ. زَادَ فِي رِوَايَةِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ كَمَا فِي الْبَابِ بَعْدَهُ وَصِيَامَكُمْ مَعَ صِيَامِهِمْ. وَفِي رِوَايَةٍ عَاصِمِ بْنِ شُمَيْخٍ عَنْ أَبِي سَعِيْدِ: وَصِيَامَكُمْ مَعَ صِيَامِهِمْ. وَفِي رِوَايَةٍ عَاصِمِ بْنِ شُمَيْخٍ عَنْ أَبِي سَعِيْدِ: عَقْوُلُونَ الصَّدَةَ الْحُرُورِيِّ قَوْمُونَ اللَّيْلَ وَيَأْخُذُونَ الصَّدَقَاتِ عَلَى السُّنَةِ. بِأَنَّهُمْ، يَصُومُونَ النَّهَارَ وَيَقُومُونَ اللَّيْلَ وَيَأْخُذُونَ الصَّدَقَاتِ عَلَى السُّنَةِ.

وَمِثْلُهُ عِنْدَهُ مِنْ رِوَايَةِ يَحْيَى بْنِ أَبِي كَثِيْرٍ عَنْ أَبِي سَلَمَةً. وَفِي رِوَايَةٍ مُحَمَّدِ بْنِ عَمْرٍ و عَنْ أَبِي سَلَمَةً عِنْدَهُ يَتَعَبَّدُونَ يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ وَصِيَامَهُ مَعَ صَلَاتِهِمْ وَصِيَامِهِمْ. وَمِثْلُهُ مِنْ رِوَايَةِ أَنسٍ عَنْ أَبِي سَعِيْدٍ وَزَادَ فِي رِوَايَةِ الْأَسْوَدِ بْنِ الْعَلَاءِ عَنْ أَبِي سَلَمَةً وَأَعْلَلَكُمْ مَعَ أَعْلَاهِمْ. وَفِي رِوَايَةِ سَلَمَةَ الْأَسْوَدِ بْنِ الْعَلَاءِ عَنْ أَبِي سَلَمَةً وَأَعْلَلَكُمْ مَعَ أَعْلَاهِمْ. وَفِي رِوَايَةِ سَلَمَة بُنِ كُهَيْلٍ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَلِيٍّ: لَيْسَتْ قِرَاءَتُكُمْ إِلَى قِرَاءَتِم شَيْئًا بْنِ كُهَيْلٍ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَلِيٍّ: لَيْسَتْ قِرَاءَتُكُمْ إِلَى قِرَاءَتِم شَيْئًا وَلَا صَلَاتُهُمْ أَيْلُ مَلَاتًا مُ مَنْ أَنسٍ: ذُكِرَ لِي عَنْ رَسُولِ اللهِ عَنْ قَالَ: إِنَّ فِيْكُمْ طَرِيْقِ سُلِيكُانَ التَّيْمِيِّ عَنْ أَنسٍ: ذُكِرَ لِي عَنْ رَسُولِ اللهِ عَنْ قَالَ: إِنَّ فِيْكُمْ فَوْمًا يَدْأَبُونَ وَيَعْمَلُونَ حَتَّى يُعْجِبُوا النَّاسَ وَتُعْجِبُهُمْ أَنْفُسُهُمْ.

وَمِنْ طَرِيْقِ حَفْصِ بْنِ أَخِي أَنْسٍ عَنْ عَمِّهِ بِلَفْظِ «يَتَعَمَّقُونَ فِي الدِّيْنِ».

وَفِي حَدِيْثِ ابْنِ عَبَّاسَ عِنْدَ الطَّبَرَانِيِّ فِي قِصَّةِ مُنَاظَرَتِهِ لِلْخَوَارِجِ، قَالَ: فَأَتَيْتُهُمْ فَدَخَلْتُ عَلَى قَوْم لَمْ أَرَ أَشَدَّ اجْتِهَادًا مِنْهُمْ أَيْدِيْمٍمْ كَأَنَّهَا ثَفِنُ الْإِبِلِ وَوُجُوهُهُمْ مُعْلَمَةٌ مِنْ آثَارِ السُّجُودِ. وَأَخْرَجَ ابْنُ أَبِي شَيْبَةَ عَنِ ابْنِ عَبَّاسِ عِشْ أَنَّهُ ذُكِرَ عِنْدَهُ الْحُوَارِجُ وَاجْتِهَادُهُمْ فِي الْعِبَادَةِ، فَقَالَ: لَيْسُوا أَشَدُّ اجْتِهَادًا مِنَ الرُّهُمَّانِ.

In the narration of Zayd b. Wahb: 'If only the Muslim army who encounters them knew what has been decreed for them upon the tongue of their Prophet &, they would rely on it [and cease doing other deeds]'. Ahmad narrated a similar hadith from 'Alī with the additional wording at the end: 'It is a duty upon every Muslim to fight them [in the operation at state level]'. [We must not relax and procrastinate in fighting and eliminating the Kharijites due to their apparent religiosity, because of the Prophet's statement : '[You will deem] your prayers [insignificant] in comparison with their prayers'. Al-Zuhrī's narration has an additional wording reported by Abū Salama—as is in the chapter after it: 'and [you will deem] your fasting [insignificant] in comparison to their fasting'. And in the narration of 'Asim b. Shumaykh from Abū Sa'īd: 'You will deem your deeds insignificant in comparison with their deeds'. 'Āsim also described the people of Najda al-Ḥarūrā, saying, 'They fast during the day and pray during the night and collect the alms according to the Sunna'. This was narrated by al-Ţabarī.

A similar report is found in his [al-Tabarī's] collection from the narration of Yahyā b. Abī Kathīr from Abū Salama, and in a narration from Muhammad b. 'Amr from Abū Salama: 'They will be devout in their worship; one of you will deem his prayers and fasting insignificant in comparison with theirs'. And there is a similar report from the narration of Anas from Abū Sa'īd, and in the narration of Aswad b. al-'Alā' from Abū Salama, there is the additional wording: 'You will deem your deeds insignificant in comparison with theirs'. And in the narration of Salama b. Kuhayl from Zayd b. Wahb, from 'Alī: 'Your recitation will not be comparable to theirs, nor your prayers to theirs'. This was narrated by Imam Muslim and al-Ṭabarī, the latter of whom narrated from the route of Sulaymān al-Taymī from Anas: 'It was mentioned to me that the Messenger of God said, "Amongst you are a folk who persevere and strive [in good deeds] until they amaze people and their own egos amaze themselves".'

This report has an additional wording from the route of Ḥafṣ, Anas' nephew, from his uncle: 'They will absorb themselves deeply in the religion [yata'ammaqūn]'. Al-Ṭabarānī narrates the story of Ibn 'Abbās' debate with the Kharijites, in which Ibn 'Abbās said, 'I went to them, and I have never seen a people more assiduous in their efforts. Their hands resembled the feet of camels [thick and rough] and the marks of prostration were prominent upon their faces'. Ibn Abī Shayba narrated that when someone mentioned the Kharijites and their efforts in the presence of Ibn 'Abbās, he said, 'They are not as hard working as the monks!'

7.6 GOOD NEWS FOR THE KILLERS OF TERRORISTS AND FOR THOSE MARTYRED BY TERRORISTS

Imam Aḥmad, Abū Dāwūd and Ibn Mājah narrated from Abū Saʿīd al-Khudrī and Anas b. Mālik & that the Prophet & said,

سَيَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ قَوْمٌ يُحْسِنُونَ الْقِيْلَ وَيُسِيْتُونَ الْفِعْلَ. . . هُمْ شَرُّ الْخُلْقِ وَالْخَلِيْقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللهِ هُمْ شَرُّ الْخُلْقِ وَالْخَلِيْقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللهِ وَلَيْسُوا مِنْهُ فِي شَيْءٍ، مَنْ قَاتَلَهُمْ كَانَ أَوْلَى بِاللهِ مِنْهُمْ. قَالُوا: يَا رَسُولَ اللهِ مَا سِيهَاهُمْ؟ قَالَ: التَّحْلِيْقُ.

'My nation shall soon fall prey to dissension and disunity. There shall be a folk whose words are good but whose

¹ Ibid., 12:288-289.

actions are bad. . . . They are the most evil of the creation. Glad tidings [of Paradise] for the one who kills them and who is killed by them. They will invite to God's Book but they have nothing to do with it. Whoever fights them will be nearer to God than they are'. The Companions said, 'O Messenger of God! What is their distinguishing feature?' He replied, 'Shaven heads'.

This hadith contains a significant sentence:

A time will come soon when my Umma will fall prey to differences and will split apart into hostile factions.

People will develop sects and clans due to dissension. Many parties will form up with different viewpoints.

People will come forth with nice things on their tongues. They will demand justice, Qur'an, Shariah, Sunna; they will demand Qur'anic, Islamic and Shariah government.

Their deeds, however, will be brutal and murderous.

They are the most evil of the creation.

I Set forth by Ahmad b. Hanbal in al-Musnad, 3:224 \$13362. Abū Dāwūd in al-Sunan: Kitāb al-Sunna [The Book of the Sunna], chapter: "On Fighting the Kharijites", 4:243 §4765. •Ibn Mājah in al-Sunan: 'Introduction', section: 'Discussion of the Kharijites', 1:60 §169. •al-Hākim in al-Mustadrak, 2:161 §2649. •al-Bayhaqī in al-Sunan al-kubrā, 8:171. •al-Maqdisī in al-Aḥādīth almukhtāra, 7:15 \$2391-2392 (and he declared its chain of transmission sound). •Abū Ya'lā in al-Musnad, 5:426 §3117.

Think about what the Messenger of Allah & has said in this hadith!

Heartfelt felicitations to the brave and heroic soldiers who fight and kill them and wipe them out.

Congratulations to the martyrs who will brave them, strive hard to eliminate them and will lay down their lives for the cause of Allah.

They will be greater in rank, for they will be martyred by the terrorists. The soldiers who will eliminate the Kharijite terrorists deserve our deep and sincere felicitations and salutations for removing the plague and saving the future of younger generations in particular and humanity in general. About these terrorist Kharijites, the Prophet said:

Their mark of identification will be their invitation to the Qur'ān.

They will proclaim that they want the Qur'ānic system, the system based on the Prophetic Sunnah and Shariah and they will talk of the Qur'ān. Then he said:

But they will have nothing to do with the Qur'an and Shariah.

They will recite the Qur'an, but it will not go past their throats.

Whoever fights them will be nearer to God than they are.

Allah will award him His proximity.

These are Prophetic traditions agreed upon by al-Bukhārī and Muslim. There is a huge reservoir of hadith reports on the elimination of terrorism. We need to inform our people about them and must teach them as well.

7.7 CONDEMNATION OF THE SUPPORTERS OF KHARIJITES

There are some people who have a soft spot in their hearts for the Kharijite terrorists. Some do not consider them evil, while others are a step ahead and support the Kharijites and encourage the terrorists through their conduct. They encourage them to spread more strife through physical, financial and moral support.

The Prophet & categorically forbade people to provide help or material support to terrorists. He ordered us to isolate them and deny them any numerical strength, financial assistance and moral support. Abū Hurayra & reported that the Prophet & said,

'If anyone helps in the murder of a believer—even if with only a few words—he will meet God with the words written on his forehead: "hopeless of God's mercy".'

This hadith also indicates that it is not only financial and numerical assistance that must be denied to terrorists, but, according to the expression 'bi shaṭri kalimatin' ('a few words'), speeches or writings which lend support to the enemies of peace are also condemnable and must be banned. Such support can only deprive us of God's forgiveness and mercy. This hadith contains a strict warning to those who mastermind terrorist acts and misinterpret the Qur'ān by brainwashing youth with the glad tidings of Paradise for murdering peaceful civilians.

Those who support the Kharijites are called *Qa'diyya* [literally, 'the sitters']. Ibn Ḥajar al-ʿAsqalānī said,

¹ Set forth by •Ibn Mājah in al-Sunan: Kitāb al-Diyāt [The Book of Blood Money], chapter: The Gravity of Unjustly Killing a Muslim, 2:874 §2620. •al-Rabī in al-Musnad, 1:368 §960. •al-Bayhaqī in al-Sunan al-kubrā, 8:22 §15646.

'The Qa'diyya are a folk from the Kharijites who held the beliefs of the latter but would only justify rebellion, without actually participating in it'.

Elsewhere he wrote,

اَخْوَارِجُ الَّذِيْنَ أَنْكَرُوا عَلَى عَلِيٍّ ﴿ التَّحْكِيْمَ وَتَبَرَّءُوا مِنْهُ وَمِنْ عُثْمَانَ الْخُوارِجُ الَّذِيْنَ أَنْكُوهُمْ فَهُمُ الْغُلَاةُ مِنْهُمْ وَالْقَعْدِيَّةُ الَّذِيْنَ يُزَيِّبُونَ ذَلِكَ. الْأَئِمَّةِ وَلَا يُبَاشِرُونَ ذَلِكَ.

'The Kharijites are those who censured 'Alī because of the act of arbitration, and disavowed themselves from him and 'Uthmān and his family, and fought against them. If their charge of disbelief is general [to everyone except them], they are considered of the extreme [Kharijites]. The Qa'diyya justify rebelling against the Muslim governments but do not participate in it directly'.

In Tahdhīb al-tahdhīb, he said,

«الْقَعْدُ» اَلْخَوَارِجُ كَانُوا لَا يَرَوْنَ بِالْحُرْبِ، بَلْ يُنْكِرُونَ عَلَى أُمَرَاءِ الْجُوْرِ حَسَبَ الطَّاقَةِ، وَيَدْعُونَ إِلَى رَأْيِهِمْ، وَيُزَيِّنُونَ مَعَ ذَلِكَ الْخُرُوجَ، وَيُحْسِنُونَهُ.

'The Qa'diyya are the Kharijites who do not believe in waging war; rather, they censure the unjust rulers according to their ability, invite others to their belief, and, in addition to that, they beautify and justify rebellion [through religious garbs]'.3

The excerpts from the Prophetic traditions reported by the interpreter of al-Ṣaḥīḥ of Imam al-Bukhārī, āfiẓ Ibn Ḥajar al-ʿAsqalānī, unveil the fact that people known as Qaʿdiyya also belong to Kharijites. They do not openly express their views. They rather work behind the scenes, and mastermind and plan the rebellious activities

¹ Ibn Ḥajar al-ʿAsqalānī, Fath al-Bārī, 1:432.

² Ibid., 1:459.

³ Ibn Ḥajar al-'Asqalānī, Tahdhīb al-tahdhīb, 8:114.

and conspiracies of Kharijites. Supporting those who rebel, they sow the seeds of dissension, disruption and strife in the hearts of people. This becomes especially dangerous when conducted by one who is eloquent and who mixes his speech with references to the Sunna.

The Kharijites were the defiant rebels against Islam. They made their debut in the rule of the Holy Prophet. Their ideological constitution took shape and gained momentum during the rule of 'Uthmān . They emerged as a full-fledged and organized militant group during the rule of our master 'Alī . Their acts of worship and apparent demonstration of the implementation of Shariah would sometimes seem outclassing the Companions in ascetic and devotional pursuits. However, according to the Prophetic decree, they were banished from the ambit of Islam. They would consider the massacre of Muslims lawful and declare even the Companions disbelievers on disagreeing to their thoughts and beliefs. They raised the slogan lā ḥukma illā lillah-i.

The Kharijites initiated an armed rebellion against 'Alī. Accusing him of polytheism and blameworthy innovations, they declared him a disbeliever and rebelled against him. They took to the mountains and wastelands, ambushed travellers, caught hold of their opponents and tortured them to death. They had declared a war against him and continued massacres and carnage. Later, 'Alī formed an army of Companions to launch military offensives against them in order to eliminate them completely and restore peace and security, and establish the authority of the government. They were finally defeated as the Prophet had prophesied and ordered.

They were the first terrorists in the history of Islam who revolted against the state to overthrow and destroy it. According to the hadith reports, their emergence would continue in every era. The Kharijites at the beginning were not only ones who denigrated the Prophet , revolted against the Rightly Guided Caliphs and rebelled against 'Alī. A Kharijite is anyone who revolts against the Muslim government and enjoys the support of the community—whether this revolt was against the Rightly Guided Caliphs during the time of the Companions, against those after them who followed them with excellence or the Muslim rulers of every subsequent era. They will appear time and

time again until the Final Hour. They will continue militant rebellion in the name of jihad. Despite their apparent and pretentious staunch and rigid acts of worship, they will be out of the fold of Islam due to their heretic ideas and beliefs. In the light of the Prophetic commands, giving them any reprieve in the name of negotiations and leaving them without total elimination is not lawful for an Islamic state. They can, however, be given respite only in the case that they surrender, abandon their heretic ideas and beliefs, repent and turn to Allah and His exalted Messenger, embracing faith afresh.

CHAPTER 8

Some Essential Measures for the Elimination of Kharijites Epilogue

8.1 No Place for Violence in Islam and in the Conduct of the Holy Prophet

Ardent love of the Messenger of Allah & is a subject that people heartily and abundantly talk about. The claimants of the Holy Prophet's & love deserve to be congratulated because love of the Prophet & is the base of faith. A heart empty of Prophetic love is alien to faith. Congratulations also to those people who also talk about the conduct and practices of the Holy Prophet & because absolute following of Allah's Messenger & begets love of Allah. Both these undercurrents of faith must converge on the elimination of extremism and terrorism. If we seek to transform our society into a Prophetic, Islamic and Qur'anic community, then we must make it peaceful. The security of life and property and the total elimination of terrorism are the essential pre-requisites. Not a single terrorist should be left to exist. A terrorist spared is terrorism ignored. If political, legal, judicial and constitutional methods are devised, people are deceived and political games are played to protect terrorists. If terrorism survives, then Allah's wrath cannot be escaped. We will not be a people different from 'Ad and Thamud and we will rebel in the estimation of Allah and His Messenger ...

The message of the birth and conduct of the exalted Prophet Muhammad is: "love the creation of God and eliminate violence". A person who slays innocent children, women, the elderly, the ailing and the youth, with self-proclaiming service to Islam, must be aware of the misconception that he is not serving Islam but he is serving disbelief and rebelling against the religion of the Holy Prophet. He, in fact, is an enemy of Islam and humanity. There is no place for violence in Islam and in the conduct of the Holy Prophet.

8.2 Those who are Merciful to Others Deserve Mercy

Allah's Messenger has bestowed on both the Muslim *Umma* and humanity a standard principle of mercy that is based on the message of compassion, love, softness, tolerance and moderation for all the societies of the world. He said:

He who does not show mercy shall not receive mercy.¹

A person who is not merciful, kind, helpful and gentle to others and lacks benevolence, compassion and generosity will not be treated with mercy and compassion.

The Holy Prophet has expanded upon the concept of mercy in this hadith to enable everyone to mend his ways. If one yearns to attain mercy and compassion from Allah and His Messenger , one should transform oneself into an embodiment of mercy for others. We must maintain this belief that Allah does not confer His mercy on the one who denies mercy to the creation.

According to Jarīr b. 'Abd Allāh 🙇, Allah's Messenger 🗸 said,

"Those who do not show mercy to others will not be shown mercy by Allah."²

¹ Set forth by •al-Bukhārī in al-Ṣaḥīḥ, Kitāb al-adab [The Book of Good Manners], chapter: "On Having Mercy toward One's Child, and Kissing and Hugging Him," 5:2235 \$5651, also in al-Bukhārī's al-Adab al-mufrad, 36 \$\$91, 99; •Muslim in al-Ṣaḥīḥ, Kitāb al-faḍā'il [The Book of Virtues], chapter: "His Mercy toward Children and Dependents, His Humility, and its Virtue," 4:1808 \$2318; •Aḥmad b. Ḥanbal in al-Musnad, 2:241 \$7287; •Ibn Ḥibbān in al-Ṣaḥīḥ, 2:202 \$457; •al-Bayhaqī in al-Sunan al-kubrā, 7:100 \$13354; •al-Mundhirī in al-Targhīb wa al-tarhīb, 3:142 \$3419.

² Set forth by •Muslim in al-Ṣaḥīḥ, [Kitāb al-faḍāʾil] Bk.: Virtue, Ch.: "Mercy Toward Children and Family Members," 4:1809 \$2319. •al-Bukhārī in al-Adab al-Mufrad, 1:48 \$96. •Ibn Abī Shayba in al-Muṣannaf, 5:214 \$25356. •al-Quḍāʿī in Muṣnad al-shihāb, 2:66 \$894. •al-Bayhaqī in al-Sunan al-kubrā,

This hadith has used the word al-nās to describe humanity as the basic rationale of mercy. Almighty Allah is not merciful to a person who is not generous to humanity. One may show mercy to children, members of family and those next of kin. However, they are only added rationales that augment the worthiness or entitlement to mercy. The basic rationale of mercy points to mankind and not only to the believers or other close social contacts. The poor, the indigent, the deprived and the needy only enhance the need to be merciful. To begin with, mercy becomes the essential bestowal when the subject is a human. That is how mercy encompasses the entire humankind. As humans, a Muslim or a non-Muslim, a pious or an impious person and someone known or unacquainted are equally entitled to mercy, compassion and benevolence. The hadith quoted above, therefore, vividly demonstrates that, generally, an individual whose moral conduct and behaviour is not based on love, mercy and kindness to human race must know that Almighty Allah withdraws His mercy and compassion from him.

8.3 Erasing Extremist Ideology is Inevitable

Blessing human society with peace, non-violence and love of humanity validates love for the Messenger of Allah . Prophetic love demands to set up a society where everyone loves others, relieves their pains and agonies, and feels concern for them and also for animals and plants. One must share others' sorrow and provide them relief. His priorities should be to feed the hungry, help the destitute and spread the love to everyone. Sincere love for and devotion to the Prophet entails obliteration of corruption from society to ensure that wealth is not accumulated and reaches the poor so that basic necessities can be available to all.

We cannot attain peace and social security without the elimination of extremist thinking. Military courts are insufficient to wipe out terrorism because a terrorist is taken to the court for punishment after he has perpetrated terrorism. But the question is, why should there be terrorism? Remember! Terrorism is the product of extremist ideology, which we first need to uproot. But we have not yet taken any step to eliminate it. Therefore, our first priority should be to

obliterate extremist thinking. While preaching our religion, we need to be moderate and tolerant. We need to eliminate the ideology of sectarianism and declaring other Muslims as disbelievers. Why should one think in terms of cutting others' throats? We have to uproot this thinking. In order to eliminate extremism and terrorism, the society of Islam should be a society of peace, mercy, fidelity, tolerance, forbearance, endurance, moderation and poise. If we come out victorious in that, then we should consider that we have fulfilled the objective of the establishment of Pakistan and the love of the Holy Prophet.

8.4 The Need for Changes in Academic Curricula

Extremism and terrorism have penetrated our society and is eating into its vitals. The basic reason happens to be our negligence in making the Islamic teachings on peace and security, loving humanity and non-violence a part of our academic curricula. Our students and younger generation are totally unaware of these sublime teachings.

These Islamic teachings must be included in the academic curricula. The syllabi need fundamental modifications. Without any more lapse of time, Islamic teachings on peace must be made part of the educational curricula. It is a regret that these teachings, especially on peace, do not exist in any of the syllabi—seminaries, schools, colleges or universities. No chapters on peace have been included on any level of the syllabus. What is jihad or revolt? No chapters are on it, nor is any teaching on loving humanity and other creation of God, non-violence and tolerance. There is no teaching about peaceful methods of reconciliation and conflict resolution. In like manner, there is total ignorance with regard to the rights of non-Muslims. Even condemnation of homicide, carnage and terrorism do not appear anywhere in the curricula.

What system of education is this, where humanity is not being taught? Knowledge on morals, love, affection, peace and tolerance have not been imparted. The teachings of the Qur'ān and hadith on these subjects should be included not only in the syllabi of seminaries, but also in the syllabi of schools, colleges and universities, for the institutions of modern education too are promoting extremism. It

is, therefore, mandatory that if the students develop doubts and misunderstandings about Islam, they must be clarified about what Islam is truly about.

What expectations can we have from the architects of the nation if they are not taught Islamic teachings on peace? The so-called leaders and rulers have taken the affairs of the nation as a mere sport and pastime. They have deceived their nation more gravely than any leader or government in the world has done to their people.

8.5 O Most Noble of the Messengers! It is A Moment to Supplicate!

The message of the Holy Prophet's conduct, for the whole nation, is that we are the community (Umma) of that Prophet who would shorten the recitation of the Qur'an in the ritual prayers concerning the emotional agony of a mother of a crying child. He would not endure the cry of a child and the unrest of his mother.

Imagine what the mothers of one hundred and fifty innocent children have gone through in Peshawar when they were butchered in broad daylight. What predicament have the fourteen families of the Model Town martyrs been experiencing? Both incidents were terroristic. Over last few years, over 50 thousand innocent people from Pakistan have lost their lives to terrorism. Imagine what is happening to their families. The nation aspires to see the society for which Pakistan was brought into existence. If we fail to clear Pakistan of terrorism and let the plague burgeon, then what would be the reason for Pakistan to stay and how will the territorial integrity of the nation continue? We will then be considered hypocrites and traitors. The whole nation will be considered dishonest and deceptive. And this is not just the end, but it will also be a fraud and deceit with Almighty Allah, the Prophet , Islam, Pakistan and with the whole humankind. Therefore, we must weed out terrorism from the world and build a society immersed in love, peace and non-violence for humans, animals, birds, plants and for all the creation. This requires firm intention, strong determination and persistent striving.

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The topic of love and non-violence in Islam, in an environment imbued with intolerance, extremism and terrorism, is very significant. This book portrays how loving humanity and eliminating violence are key in all the Islamic teachings and are evident in the conduct of Allah's exalted Messenger. The holy Quran states that Almighty Allah has raised the Prophet as an epitome of mercy for the entire universe. Despite atrocious afflictions caused by the polytheists of Mecca, the Prophet remained peaceful and always sought dialogue as a means of resolution.

Islam is a religion that preaches peace, security, love and regard. According to Islamic teachings, a Muslim is one from whose tongue and hand all people, whether Muslim or Non-Muslim, are safe. The dignity, inviolability and protection of human life is basic to Islamic law. Killing a human unjustly is unlawful and also an act of disbelief in certain cases.

Islam states that the sanctity of life is superior to the sanctity of the Ka'ba hence shedding blood unjustly has been condemned in the harshest possible terms. Under Islamic law even in the state of war non-combatants cannot be killed during battle. The only enemies who are allowed to be killed are those actively take part in combat. Other restrictions also include killing animals, damaging crops, destroying buildings, properties and places of worship. Such strict rulings are in place even during times of war therefore it is clear that all acts of terrorism and extremism are in direct contravention of the teachings of the Quran and hadith.

Islam eliminated hatred through love, terrorism through peace and ignorance through knowledge. This book portrays how love, peace and knowledge form the very essence of Islam.